The Christian Soc[illegible]

The Golden Rule Against the [illegible] of Gold

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The Religion of a Socialist

By IRWIN TUCKER

"Socialism means the end of religion!" cry some among both friends and foes. Inside the party and also outside it are those who believe this, and proclaim it. There are some to whom this prophecy foretells a day of unmixed blessing; and there are many who feel that the horror of great darkness will descend upon mankind when Socialism comes and "religion is no more."

Will Socialism abolish religion?

Certainly it will; some religion.

But there is religion false, and religion true. There is idolatry of the dead, and there is reverence for the living. There is religion which is slavery to the past, and there is religion which is the redemption of the present, and the glory of the future.

There is the worship of God, and over against it the worship of Mammon. There is the temple of God Incarnate, and close beside it the altar to the golden calf.

Like the Word of God which is "sharper than any two-edged sword, and pierces even to the dividing asunder of soul and spirit, of joints and marrow," the Socialist conviction cuts be- [illegible] loyalty to the [illegible] to the sorrow of our brothers. There are times when the tombs of the prophets our fathers slew are used as altars on which are sacrificed the messengers of the living truth.

In such times we live. And because now as in the days of Jesus those who are in bondage to the letter cry out that they have a monopoly on the spirit, those who are in rebellion against falsehood and oppression cry out against religion, too.

But my conviction is that when Socialism comes, the Christian religion will—at last—have a chance of coming true.

It sounds strange to say so, for world-wide powers are at this hour in conflict. The social upheaval is shaking the foundations of things whose foundations were thought unshakable. Wild voices are crying in the night, to whom religion is a nightmare to be banished, and God a specter to be destroyed.

Men in misery strike out savagely at the heel that shuts in their faces the door to comfort. Whether it be the heel of a philosopher or a plutocrat does not matter to them, nor whether the hand that bars the door be that of a priest or of a capitalist.

If in the name of religion they are bidden to be silent in their hell, then they will bid religion begone, and will sweep away, when they have the power, what sought to hold them down.

Thinkers who are aflame with the sorrows of the world and whose hearts are bursting with desire to take away the injustice they see on every hand, are told that it is the will of God that such things should be; and they cry "Then away with God!"

There are religious teachers in wild affright lest this boast be made good, and God should be abolished by an act of the Socialist Parliament. "Socialism means the abolition of religion!" cried Father Bernard Vaughan, in his famous "Sermons to Bridget," and William English Walling repeats the sentiment in his "Larger Aspects of Socialism" with all the look of a sad, stern father telling his son that "there ain't no Santa Claus."

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"All that we know by the name of religion is likely to disappear without any violent attack," says Walling, and adds that every true Socialist works to hasten that day. And many are with him is crying "Down with it, even to the ground."

But, now, let us consider. Will Socialism abolish Religion? Or only falsehoods and abuse which claim its name?

The law of gravity has caused the death of many a man by pulling him down from an unsupported height. But it also holds us safely to the earth, and keeps us from bumping our heads against the dark comets. Will Socialism abolish gravity, because it prevents a man from jumping more than forty feet? Or will Socialism simply make sure that the law of gravity, which is an unquestionable fact, shall never be used to work injury on a fellow man?

Boycott on the Bachelor Trust?

If "all that we know by the name of religion will vanish under Socialism," it becames necessary to ask what "we" (i. e., Father Vaughan and Brother Walling) know by the name of religion. It is quite likely that, under Socialism, the form of religion to which Father Vaughan gives his allegiance will be somewhat altered. Certainly the Co-operative Commonwealth is unlikely to find its spiritual expression in an International Bachelors' Union for the Suppression of Intelligence, like the Jesuit Order.

[What! Are you attacking the Church?]

[Brother, brother! At least permit us to snicker while we are turning the other cheek.]

Nor is a scrap-book philosopher like Walling a high authority on life's future course. We admit that his scrap-book is extensive and beautifully printed. But a man who sees life via the printer's devil misses its point and glow.

"Religion," says Marx, "is a social product." It is more than that; it is a necessity of life. For religion is Life, seeking Life in fellowship and love. Religious forms vary, because language varies. Religious expression always corresponds with the social situation; so do all other forms of expression. This is because [illegible] perience, and our experience is the result of the way we get our living. Consequently, when the structure of society changes, our experience changes; our ideas change; and the expression of our religion must change too.

"Religious practices and ideas correspond at every point with the state of civilization and with the stage of individual development which mankind has reached; and there is no part of the life of a given society which does not help to explain its religion." Thus saith Walling. True; and it would seem to follow that unless evolution is to stop dead in its tracks, and one vast section of history to explode suddenly off into the night, the new society which Socialism will bring to pass will naturally, and necessarily, find its expression in a religion which will be different from the past in proportion as the society is different; and like the past in proportion as the society is like.

Does this deny revelation?

No; but if an oracle be given in an unknown tongue, how can it be received?

It all depends on your use of terms.

"I Have a Religion All My Own"

Religion is not a private matter. To say that is just hedging. The Socialist party in Vermont, in its convention in 1912, declared:

"When we say that religion is a private matter we do not mean that it has no social significance. Such a contention would be manifestly absurd. Religion is inseparable from conduct, from human relations, and hence it is a social force of the greatest importance. What is meant by the declaration is that religious belief and non-belief is a matter for the individual conscience, with which the state, or political parties within the state, can have nothing to do."

What Is Religion?

Now much of the common talk on this question is false in its view of what religion is, how it grew, and where it stands now.

Religion is a necessity of social life. Its origin was social, not private. It did not begin in the fears of an ape terrified by the thunder-

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pressed itself in Lares and
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pressed itself in tribal gods and
s. National fellowship expressed
national mythologies and in state
ods. And Class-consciousness, which
sometimes crude present form of it, ex-
sses itself in red flags, in the Marseillaise,
nd in the buttons bearing clasped hands or
the uplifted torch.

But Class-consciousness is working its way into a Creative Fellowship, wherein the judge of the living and the dead will be the incarnation of God. Life, self-expressing in fellowship, is and always has been Religion.

Thinking with Scissors and Paste.

Now this may need some proof; for we are used to think in other terms. It is a pet foolishness of scrap-book philosophers to cut out fashion-plates and think that they are men and women. Pictures of Maori, Maya and Malay at their magic, and of a medieval bishop collecting tithes, are not religion; they are snap-shots of how it affects some people.

The root of religion is life. Until we have abolished life we will not abolish religion. But as we change the conditions under which life is lived, we change the form in which religion is expressed. A savage who lives a solitary life, depending on his own agility and strength for success, has an individual god which we call a fetish. By it he seeks fellowship with the Life outside him. He allies himself with beasts and birds, winds and the thunder, trees and the wild lightning, by fetishes. Every person who relies on his own strength or luck has fetishes—the shred of hangman's rope carried by the professional gambler, the rabbit's foot of the Virginia darkey, are both expressions of fetish-religion. Their life is seeking fellowship with unseen powers; and this is the best way they know of doing it.

A member of a barbarous tribe depends for his life on his loyalty to the tribe. Tribal life incarnates itself in a totem, or a dead chief, or a tribal god. Dreams of a dead grandfather may happen at the psychological moment to determine that this shall be the expression of that tribe's religion; but that merely happens so. It may be the fetish of a chief which is adopted as the tribe's emblem; in which case a fetish becomes a totem. Or perhaps some tremendous event may lead to the adoption of the spirit of the thunderstorm as the tribal soul; in which case the tribe worships the thunder god.

But in every case the tribal god is a member of the tribe. Fellowship with him is fellowship with the tribe—which is a matter of life or death. That fellowship extents its sanctity to all who are recognized by the tribe; and this recognition depends on their observance of the tribal ritual.

Strange Gods Along the Nile

When an empire is erected above several nations, there is an imperial religion. Egypt's forty-two tribes became an empire; their forty-two totems were collected into a national pantheon. Rome gathered the world's gods into its temple on the Tiber, and then sought to unify the world's religion by imposing the worship of the Emperor.

But back of it all, the eternal human fact ceaselessly expressing itself under different vestments is Life, seeking Life in fellowship. The means of its expressing that Fellowship is the religion of that time.

The Life behind the world, the Energy whose activity expresses itself in the universe, the Father whose children are we and the birds, the stars and the sands of the sea, is the ultimate goal of all this Life-seeking-Life. The ultimate fellowship is union of all souls in the bosom of God. The Christian religion maintains that fellowship with God can not be reached save through fellowship with man; "no man cometh unto the Father save through the Son." "If a man love not his brother whom he hath seen, he cannot love God whom he hath not seen."

Of all religions, the religion of Jesus has been most strangely torn. But it is coming to its own. We believe it to be the final religion; but not because it sums everything up. Rather, because it leaves everything open. It says that it is possible for one person to be at the same time True God and True Man; that Jesus of Nazareth was this, and that all of the rest of us will be. It gives no definition of God, save all comprehending Love. The point whence we start is fixed; the range to which we may ascend is limitless. Higher and higher our ideals of God extend, deeper and deeper become our thoughts of the fount and origin of our being. As these grow, our ideas of what Jesus means grow too. The end and aim of the religion named for him is to embody God, the supreme beauty, the supreme reality, in every child born into the world.

By this standard are we to judge the living and the dead.

"Love is a Consuming Fire"

Will Socialism destroy this?

Why, friends, this is what Socialism wants. Whatever there is of truth, beauty and goodness, it desires to embody in man; not in one man, killed and deified because he is safely dead; no; but in every child born into a glorious world. Whatever spark of divinity burns in any son of man must burn higher and higher [illegible] into a perfect flame. The social order that interferes with this must be destroyed.

Are our business and our politics built on this principle? If so, they are Christian; if not, they are anti-Christian.

"God is Love" we say; but again "Our God is a consuming fire." The Jesus who preached forgiving love is the Jesus from whose mouth poured the most terrible storm of vituperative denunciation that ever mortal lips uttered. The hands that were raised to bless little children were raised to scourge the money-changers. "Father, forgive them!" he cried; but he also said "Ye serpents, ye generation of vipers!"

Love is a flame. To the deepest fury of hell Jesus consigned those who did not feed the hungry, give drink to the thirsty, clothe the naked, tend the sick. They are partakers with the devil and his angels.

Sacrificing to Swine

What then does the religion of Jesus say to a whole society which condemns ninety and nine to wander in misery out on the bleak hillside, while the one favored sheep is lapped in rotting luxury? The prophets fought Moloch, whose worshipers burned little children alive to his bronze image. But here we have a society which condemns little children to a living death by toil and a lingering death by preventable disease, a government which will go any length to save a sick hog, and lets men and women and children freeze by the millions.

If two thousand cattle are frozen to death in Montana during a norther it is a national calamity. If two million men are homeless in a freezing winter, it is an "incident of business."

The one thing that made Jesus lose his temper was hypocrisy. He would forgive frank sinners, and did. But professionally religious people who said prayers publicly and devoured the houses of widows and orphans roused him to a pitch of fury.

It has been true before now that the name and the thing were at war. Real religion, and that which calls itself by that name, are fighting at this moment.

Socialism is not religion. It is an economic program involving an altered society. But because human life will be more closely social then, religion will be all the more necessary. The Socialist program is a machine; religion—the religion of Jesus—is the driving power which alone will make it workable.

But there is work to do for the religion of Jesus before that time. It must destroy before it can build. There is a ruin cumbering the ground where the Temple of Divine Humanity is to be reared; that must come down.

But the Christian religion has nothing to fear; it is about to come into its own.

United Peoples Church Founded in Pittsburgh

Rev. William A. Prosser, Socialist, Organizes New Ecclesiastical Body

The Rev. William A. Prosser, Socialist, has been appointed by the Pittsburgh Conference of the Methodist Episcopal Church as minister of the "United People's Church," a non-sectarian, democratic organization devoted to preaching the social gospel of Christ. Mr. Prosser remains a member in good standing of the Pittsburgh Conference, but is entrusted with the work of organizing a distinct body. The Central United People's Church now claims several hundred adherents, and larger quarters are being sought. Organizations are also being formed in Hazelwood, where there is a Sunday School, West Elizabeth and Wilmerding and a number of other places. Mr. Prosser is now looking for an assistant.

The principles and methods of the United People's Church are given as follows:

Principles

1. The Fatherhood of God.
2. The universal brotherhood of man.
3. The salvability and perfectability of man and society.
4. The infinite value of man, and the subordination of property and institutions to his well-being.
5. The equality of the sexes.
6. Personal liberty in matters of conscience, speech and activity, limited by and commensurate with collective well-being.
7. The socialization and democratization of society.
8. The organic union of the human race, a universal co-operative commonwealth.

Object

We declare our object to be the establishment of the Kingdom of God and His justice on earth, by exemplifying spiritual catholicity and righteousness and practicing charity in all its Christ-like forms, and especially toward such as are in distress through sickness or poverty.

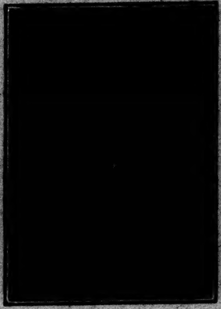
Qualifications for Membership

Persons expressing a desire to lead a life in conformity with the principles and object herein set forth, and who shall pledge themselves to give financial support, according to their ability, for the work of the organization, shall be eligible to membership.

Lines of Activity.

1. Public worship.
2. Educational work.
3. Publication of literature.
4. Economic co-operative enterprises.
5. Political action.
6. Co-operation with organized social forces that seek through legal and legitimate methods the realization of our object.

THE NATION'S PULSE



By
CHARLES EDWARD RUSSELL

Washington, D. C.

Four years ago at this time we were engaged in desperate revolt against what was called Cannonism; and the nation rang with wild applause when revolt triumphed and Cannonism was declared to be "crushed."

Today I know of no impartial observer in Washington who would not much rather have Cannonism than the condition which has succeeded it.

There was always this mighty good thing about Cannonism, or Aldrichism, that it operated in the open. There was no pretense about it, and no hypocrisy. It sailed a pirate ship and never pretended to be leading a prayer-meeting. It was out to scuttle in behalf of the Interests, and attended strictly to that business.

Today the ships are scuttled and the work of the Interests is performed as much as ever, but now Mr. Common People walks the plank to the tune of pious ejaculations and the sound of declarations of concern about his welfare.

That is the only difference.

I suppose it is a matter of taste. Some probably prefer a nice gentlemanly pirate who sails about under banners inscribed with large, kind platitudes; others think the thing is more tasty if done under the plain old black flag.

As for Mr. Common People, it can't make a particle of difference to him. It's the plank for him, no matter what banner may float at the masthead.

Done With a Smile

This statement that the corporations are just as much in control of things now as they ever were under any preceding administration will be received with incredulity, (outside of Washington) because the country has for the time being resolutely made up its mind to believe as long as it can that in some way a gentleman who talks as nicely as President Wilson, and means as well, would be sure to make things better.

The simple fact is that if President Wilson meant ten times as well as he does and talked a million times nicer than he does, it would still be impossible for him to change any essential condition so long as we have the existing system here. And when you have a President who will not recognize the plain, elementary, every day truths of the situation that surrounds him what would you expect to happen except that the Interests should continue to control exactly as before? Which is just what they are doing.

Now of this truth I am going to give from time to time some illustrations in these columns that will surprise you, particularly if you have been accustomed to accept at their face value the ingenious conceptions that the daily press passes off upon you for news of your nation and its affairs.

The Lobby Is Dead!—Long Live the Lobby.

I will begin with this one, just as a sample:

Congressman McDonald, of Michigan, as you probably know, introduced in the House a resolution providing for the investigation of the strike of the copper miners in the Upper Peninsula of Michigan.

The demand was most reasonably made, because the copper companies had evidently violated the law and the constitution, and had, in effect, set up a form of government of their own.

The resolution was promptly side-tracked.

Then immediately one of the attorneys for the Calumet and Hecla Mining Company, came down to attend to that; and whom do you suppose he went to see to effect his purpose?

Mr. Emory, the regular Congressional counsel (or lobbyist, if you prefer) for the National Association of Manufacturers.

What! After all the Mulhall revelations in which this same Emory was scored so unmercifully? After all the edifying comments of an aroused press concerning the control of Congress by this Association and its agents?

Exactly so, brethren. When the Calumet and Hecla wanted to have a bill killed it went right to the old influences in the old way, as if Mulhall had never confessed and Kirby had never been talked about.

It knew the seat of real power and lost no time in going to it.

McDonald continued to roar and fight about his resolution until he became a nuisance.

Then the Rules Committee promised to give a hearing at 10 o'clock Saturday morning on both McDonald's resolution and Keating's, which called for an investigation of the coal strike in Colorado.

McDonald and Keating hastened to summon their witnesses by telegraph.

The witnesses came and marched up to the rooms of the Committee on Rules.

There they were met with the information that the Democrats of the Rules Committee had held a secret caucus and had decided not to have a hearing, not to examine any witnesses and not to report out the resolutions.

Someone had pulled the string and this was the result.

I have seen a lot of the kibosh in the good old days of Cannonism and the Jolly Roger, but I have not seen anything colder or neater than this. Neither has anybody else.

McDonald, aided by Keating, David Lewis and a few other members who do not dwell in caves, continued the fight until they forced a caucus of the whole party in the House, when Lewis, in one of the greatest speeches heard in Washington in years, forced the passage of the resolution.

But now, observe. All these uncollared ones wanted the investigation to be made by the Committee on Labor, to which it properly belonged. The Committee on Labor is the most radical body in Congress; Lewis is its chairman. But the string was pulled again and the whole thing ditched by sending it to the Committee on Mines, which is a reactionary body. And what kind of a report you will get from the Committee on Mines the initiated here groan to think of.

In the good old days of the Jolly Roger, Captain Flint Cannon would have killed this project with a club.

In the refined methods of the New Freedom it is assassinated with a stiletto.

What difference does it make? The thing is dead, anyway.

When a delegation of working women called upon President Wilson to ask his interest in woman suffrage the President replied:

What He Meant.	What He Said
"The fact is, I am afraid to take any stand on this question. You see, I want another term, and there are very powerful interests opposed to woman suffrage. The point is, how can I afford to antagonise them? There is the Whisky Trust, and the brewers, and the great corporations and Wall Street, you see. On the other hand, women vote now in several states and I can't well afford to seem hostile to them. So I will side step the whole thing as gracefully as I can, meantime giving you the glad hand and a nice, kind smile."	"You see, I am only the expression of the party. Until the party as such has considered a matter and taken its position I am not at liberty to speak as an individual, for I am not an individual. I have already explained the limitations that are laid upon me as the leader of a party. It is impossible for me to initiate anything."

Nobody reminded him of the little fact that every day he initiates something. Nobody reminded him of the presidential primary, the provisions of the income tax law, a hundred points about the tariff, the orders concerning confirmations and appointments, the daily commands he sends down to the Capitol. Nobody reminded him of the unequal power he sways over his party nor of the palpable fiction that he is obliged to wait for anything.

It was a very kind, considerate, generous delegation, as you can see. Which was very well, for otherwise it might have given to the President a very painful half-hour, telling him facts.

Who Upset the Glass?

Frank P. Glass was appointed by the Governor of Alabama to be a Senator from that state.

This was in flat violation of the Seventeenth Amendment, and when the case came before the Senate Elections Committee, Democrats and Republicans agreed that the appointment was illegal, only one member dissenting.

At this time no one supposed that Glass had a ghost of a show. Of a sudden and as if from the skies the situation underwent a marvelous change. The word went around that the President wanted to have Glass seated and a dozen senators who had been antagonistic or indifferent went to work to seat him. He missed by the narrow margin of one vote and only that because of La Follette and Uncle Mose Clapp.

Well, what of it? Oh nothing, except that the Whisky Trust was working on Glass's side, because to seat Glass would help Underwood in his race for the Senate and the Whisky Trust is backing Underwood. Also, it raises once more the old question whether there are any limits to the power of the White House, as at present conducted.

Since the cause of Glass was utterly bad, it was just as bad after the President had ordered these Senators to support it as it was before; and that they knew perfectly well.

The Mask Of the Mikado

The swelling bud doth not more surely herald the spring nor dawn foretell the day than the perennial war scare blooms just in advance of the appropriation bills in Congress.

This time the touts, press agents and lobbyists for the armament trusts fall back upon the good old Japanese spectre and with shrieks of horror descry the Mikado's fierce man-eating squadrons in the offing—which shows sadly waning powers of imagination on their part; they have seen all these blood-red visions before. But what is far more significant than the failing imaginations of these men is that the nation most obviously doesn't give a hoot. Even when one of Mr. Morgan's New York journals rushes upon the stage, pursued by the Japanese dragon and giving as his authority "a member of the Kaiser's entourage," (unnamed) the public turns the page languidly to read the weatner report, ever fresh and sparkling by comparison with this monotonous dope. It almost looks as if the fatness of the armament swindle had actually passed.

Clang! The Portcullis Is Down!

We should be under no misapprehensions as to the meaning or the effect of the Immigration Bill as it has passed the House and is about to pass the Senate.

Under the pretense of excluding from the United States the militant suffragists of England, we have in fact excluded all revolutionists and all political refugees from any part of the world.

For the first time in American history we have undertaken to judge, off-hand, the methods by which people elsewhere may revolt against tyranny, and to close our doors to all that adopt tactics we do not happen to like.

Under this act, Mrs. Pankhurst can never visit the United States again; neither can George Lansbury, nor Keir Hardie, nor Tom Mann, nor any leader of any strike.

No Russian revolutionist, fleeing from the blood hounds of the Czar, can land here. If Marie Spirodonovo should escape from her Siberian prison and make her way here we should turn her over to the Russian officers.

Those who remember the long, hard struggle we have had in recent years to preserve what right of political asylum is still left to us, will not be enthusiastic about this bill.

In Washington it is understood that the exclusion of the militants was put in at the request of the British Government. It is no secret that the Russian Government has been trying for years to have our laws changed so as to allow Russian agents to seize political fugitives on our shores.

Both have their will in this law. But what is left of the American ideals of liberty and [illegible]

Charles Edward Russell.

UNCLE SAM AT THE KEY.

By Congressman C. H. Tavenner.

Washington, Feb. 28.—While the discussion rages over the propriety of the government engaging in the telegraph and telephone business, Uncle Sam is now operating, and has been operating for some time, over 3,600 miles of federal telegraph and cable lines. Moreover, the chief business done over these wires is commercial, the last year Uncle Sam took in over his counters $183,769.07 in tolls.

This is all contained in the newly issued report of the chief signal officer of the army, on the Washington-Alaska military cable and telegraph system, connecting Seattle, Wash., with Nome, Alaska. It provides for the population of Alaska, 1,047 miles of interior telegraph lines.

There is no longer any military necessity for this system, and in his recent report the chief signal officer advocates that the system be turned over to the Post Office Department as an auxiliary to the Alaskan postal service. The government has been able to handle commercial business in Alaska at rates lower than those charged by the private companies in the most thickly settled portions of the United States. The minimum Alaskan rate on the government lines is two cents a word, in comparison with the minimum commercial rate in the United States of 2½ cents a word. The heaviest charge taken by the government is 38 cents a word, but this charge carries a telegram from Seattle to Nome, over 2,600 miles of submarine cable, then relayed hundreds of miles over land by wire, and finally wirelessed to its destination. Linked up with this federal telegraph are ten wireless stations reaching into the more incessible districts.

It is true that this service is given to Alaska below cost. The government is not trying to make this light business pay for the extensions of the wires that are needed. Such extensions last year cost $27,600. But this line handled a volume of official, franked, business equal to its commercial business. When the Post Office begins operation of the Alaskan telegraph it will doubtless cut down in the volume of franked business, and the rates it will establish will be a good index of what the government must charge for carrying rural telegrams in the United States.

SOCIALIZING THE FARM

Washington, D. C., Feb. 28.—Under the terms of the Lever Agricultural Extension Bill, recently passed by the House, the Government proposes to maintain in every rural county throughout the nation at least one expert who will spend his whole time in demonstrating just what the latest scientific discoveries in agriculture can accomplish. The cost will be $3,480,000 a year.

Governmental patronage of agriculture began when Congress passed the Morrill act, donating public lands to found an agricultural college in every state in the Union. This first step was followed by the creation of the Department of Agriculture and the establishment of state experiment stations.

The findings of these bodies of scientists were published in bulletins and in the farm journals. The next step was to begin the system of lecture-institutes, at which experts give advice to the farmers. But even this plan did not meet the success hoped for it.

The appearance in the South of the boll weevil created a situation so serious that the Department sent experts actually to demonstrate how cotton could be grown in the midst of the weevil.

That was the start of the new type of instruction. Since then the work has been continued by the various farming clubs for children in the South, and agents from the Department were appointed to begin demonstration work in northern counties. The latest development is now shown in the Lever Bill, which proposes to make demonstration universal, by putting the administration of the work into the hands of every state under federal supervision.

WELSHING AT WASHINGTON

Washington, D. C.—The Democrats in Congress have shut down on labor legislation, and have refused to resurrect bills which they talked about and even voted on when Taft was in the White House and when there was, therefore, not the remotest chance of their enactment into law. Among these bills, now dead, are the convict labor bills, abolishing the interstate traffic in contract convict-made goods; the anti-injunction and contempt bills; the bill exempting labor unions and farmers' organizations from prosecution under the Sherman anti-trust act; the seaman's bill, doing away with the involuntary servitude of seamen under the present archaic laws, and requiring steamship lines to make provision for safety; the national child labor bill; minimum wage legislation; old age pensions; and workmen's compensation.

LUCIEN SAINT.

WOMEN RUN FOR OFFICE ON SOCIALIST TICKET.

Old line Illinois politicians are amazed and perturbed because a great number of women are running for office under the new enfranchisement. Many of the women candidates are running on the Socialist ticket.

In Madison county, Mrs. Mary Elliott is running for the collectorship in Edwardsville. Mrs. Grace Groetska is running for school trustee of Glen Carbon. Both are Socialist party members. There is a heavv Socialist vote in this county, due to the coal mining industry and conditions which have prevailed there.

In Quincy, Ill., three women candidates, all Socialists, are running. Mrs. Mary W. Busby is candidate for alderman from the Sixth Ward. She is the wife of a molder and has been active in Socialist party affairs. Mrs. Anna Tillquist, also wife of a molder, is a candidate for assistant supervisor. Mrs. Catherine Buss, likewise wife of a molder, is running for assistant supervisor.

The Chicago Tribune says: "Conditions in Quincy are such that one or all of these women may be elected in April. Exceptionally heavy votes are expected at the township elections because the local option question is submitted in more than 300 townships."

In Chicago 200,000 women registered on the first day the polls were open.

REV. E. E. CARR ELECTED HEAD OF FELLOWSHIP.

Rev. Edward Ellis Carr has been elected National Secretary of the Christian Socialist Fellowship, according to advices received as we go to press from Rev. W. D. P. Bliss, New York. Mr. Carr, with Mrs. Carr, is now lecturing in Florida.

For ten years, Comrade Carr has been almost the whole staff of the Christian Socialist. During that time the paper has grown from insignificant beginnings to its present status. His work officially in the cause of the Christian Socialist Fellowship will, those who know him are sure, be marked with equally unflagging devotion and crowned with equal success.

Black Cossacks for New York

The New York Colony Club has appointed a committee of nine to draft a law for the establishment of a New York State Constabulary like the Black Cossacks of Pennsylvania.

How About the Children?

Half a million dollars to fight hog cholera and horse disease, called dourine, has been appropriated by Congress.

New York's State Factory Investigating Commission reported to the Legislature that in Greater New York, girl confectionery workers obtain an average salary of $5 a week; more than one-half of the men in the industry receive less than $10. Women workers in the paper box industry receive from $6 to $4.50 a week. Deductions for absence and fines and lack of employment during slack periods makes these incomes still lower.

Ninety-four thousand Americans settled in Canada during the ten months, April to January, of this year. No use brothers—the trusts can grab you over the fence.

At any rate, President Yuan Shi Kai wants China to worship Confucius and Heaven, not the Golden Calf and Wall Street.

Doubtless President Huerta thinks the revolutionists are all deep-dyed Villans.

Alchemy of W. J. B.

The "cross of gold" has become the cheek of brass.

Woman's Day Special

The March 15th issue of The Christian Socialist will be a WOMAN'S DAY SPECIAL. A new department will be inaugurated in that number under the title of "WOMAN'S VIEW." This edition will arouse the interest of the women and should be given a wide circulation. Send in your orders early.

Competition or Christianity?

By THOMAS C. HALL

Professor of Ethics, in Union Theological Seminary, New York City

The morality of competition depends on a moral purpose in the competition and a moral goal before the competitors.

The condemnation of our competition today is the selfish, monopolistic character of the competitive purpose and that the goal is the power that comes from exclusive control of what all depend upon for a living.

The watchword, a "square deal," implies more than the thoughtless users of the saying commonly realize. Is it a square deal to match a possessionless, ignorant, mediocre young fellow against a young, highly educated, capable son of a man already controlling a vast share of the common productive machinery; and then say practically to the under dog, "Oust him or starve?"

Extraordinary talents, health and contributing circumstances may enable a Lincoln to succeed in the struggle, but is it fair to the thousands who fail to send them out to such jug-handled competition and call it a "square deal?" The cards of life are stacked against ninety-nine out of a hundred. A really fair competition would imply for everybody equal access under like conditions to the land, to the cultural tradition, and to the social machinery, so far as we all inherit these from countless generations. Can anyone really figure out, under other terms, a "fair competition" as we try to make, for instance, a football game or a wrestling match a fair competition?

The Unfair Start

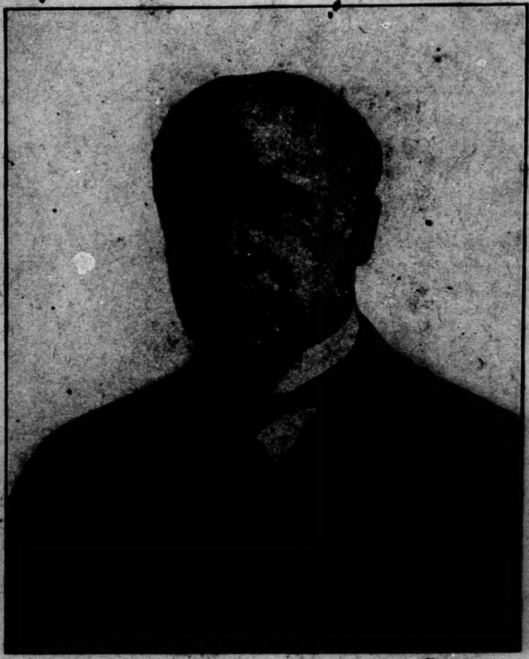
We hear today much talk about "restoring free competition." Did we ever have anything that even dimly approached a really fair and free competition in "life's hard race?" With the land in the hands of an exceedingly small proportion of the babies that are born; with the iron highways of the continent inherited from generation to generation by those of us who own the shares; with the highest education open only to a small class of energetic and relatively better endowed babies; the majority of God's little ones must run their competitive race much as if starved cripples with little clothing were pitted against the elite of Harvard's or Princeton's athletes. And then we arrogantly talk of the "incapable mob" and the inevitable "survival of the fittest!"

Would free and fair competition for the ownership of the earth be an attractive program, even were it a possible one? Suppose the communal life set itself seriously to the task of restoring free and fair "competition" and gave everybody a chance at the land on equal conditions with all other babies; gave to every child all the education it was capable of absorbing, and then said, "Here is the social possession, the machinery of production; struggle for it, and let the ablest, strongest, fairest fighter possess it as his own until a stronger and more capable one dispossesses him." How attractive the old age of the weary, outworn dispossessed one would be! In what fine fever would we keep life; and in spite of all our endeavors, how hopelessly handicapped at the very start would some of our own dearest and sweetest babies be!

For the very goal of a monopolistic possession of the social machinery, no matter how fairly won, would be to some of the noblest natures an abhorrent aim and a dreadfully distasteful dream. All would be compelled to take part in a competition that meant starvation and dependence for the loser, and a temporary and often corrupting triumph for the unfortunate victor.

This is in fact the tragedy of our present competitive system. It produces a masterful arrogance at one end and a cringing subservience at the other.

Men do seek rewards for their life and labor. Jesus himself spoke in terms of reward and loss. But there are all sorts of rewards, and a Christianized socialized society is in no danger of leaving the faithful worker unrewarded.



Most men seek money, not for what it will buy them, but as the sign of success. A cross on a piece of ribbon given as the sign of a community's esteem would, and in fact does, mean more to hundreds of men than any sum of money.

What sum of money would Professor Harnack of Berlin, for instance, take in exchange for the "Order pour le Merite" which marks him out as in the eyes of competent men the bearer of learning's torch from generation to generation? What kings do with crosses and ribbons ,the community organized can do without surrendering the basis of its existence into the hands of even a competent few to be, perhaps, handed down by them to the incompetent children. Service, and not possession, will be the basis of public esteem. The appalling snobbishness of American life, particularly in our great cities, is born of our unequal distribution of opportunity. It affects and corrupts us all alike. The dull, stupid inheritor of some monopoly has a place in the public eye second only to the President of the United States, and an influence, if he chooses to exert it, upon the nation's life to which only great capacity and long tried service should entitle him.

Wealth today does not consist in possessing things, but in the permanent power to tax the community.

Who is really paying the interest upon our bonds and stocks? When we inherit some "stock," what do we really inherit? Is it not the power to tax the community on its mines, railroads, oil wells ,etc.? And all sound investments go back to some monopoly of natural resources or social machinery.

Half-Baked Progressives

So the program of many of our half-baked progressives should read: "Free competition for the inheritance of monopoly."

The Christian program reads, not "Free opportunity to compete," but "free opportunity to emulate in service; and free access on like terms to all to the opportunity of service."

The three things that need to be socialized are, the land (natural resources of course included), the cultural tradition (education), and the social machinery (its implements and organization). None [illegible] things is the work of any one individual. [illegible] are all useful because of the labors of [illegible] of men and women. They should [illegible] on equal terms to all the sons and [illegible] of men. Not all will use that access [illegible] ability or efficiency. Some will serve [illegible] much. Some parasitism will, no [illegible] still to be dealt with. But at least we [illegible] exalt parasitism as life's highest rewar[illegible]

A PSALM OF THE WORKERS

By Oscar Orr

Saskatoon, Saskatchewan

We are they who have seen despair; by the devices of the idle rich.

They have led us and brought us into delusion; and not into peace.

Surely against us are they turned: they have turned their better skill against us all the day long.

Our flesh and our faces have they made old: even in the days of our youth.

Our bones have they broken and our bodies have they torn: yet we may not utter a word.

They have enclosed our ways with vice and debauchery; they are unto us as a bear lying in wait, and as a lion in ambush.

They have turned us aside from our natural way; and have made us destitute.

They have set us as targets for the bullets of their foes: they have shattered our bodies in their conflicts, and we are a derision to all people.

They have filled us with bitterness, and made us drunk with evil thoughts.

The golden rule has no place in them; the rule of gold controlleth all their doings.

They have denied us food and clothes and dwellings; they have set us at nought as beasts of burden.

They have hedged us about with injustice; so that we cannot be free.

They live at their ease upon the fat of the land: but our fare is scanty and rough.

Yet when we ask for more, we are put in prison and are slain.

They live in palaces, and recline on a feathery couch; but have made our burdens heavy and grievous to bear.

They have angered us into desperation: and have cast us into prison, and shot us down as beasts of prey.

Strengthen our hands, O God, against thy enemies.

Cheer Boys, Another Recruit

"Charity as administered in Chicago makes more charity necessary," says Byron Smith. It does, surely.. And we have never seen anything in charity administered anywhere which modified our opinion that the thing to do is, not to give money to the poor but to stop taking it away from them.

The beneficiaries of special privilege should be the strongest supporters of "organized charity," because the money they acquire through special privilege has to come out of somebody, and the poor contribute more than their share. We have the poor with us always, because we have had special privilege always.—B. L. T. in Chicago Tribune.

What! Soldiering?

One quarter of a million French soldiers, constituting one-third of the total strength of the fighting force, were in the hos pital during the month of January. Peace hath her sicknesses no less unsound than war.

Fourth Commandment Doesn't Apply

Judge Petit of Chicago is determined to put out of business the gambling house said to be run in Morris Sabath's saloon. The Judge seems to be set on breaking the Sabath.

Romance of a Noble Chauffeur

Prince Victor of Taxis telegraphs from Ouchy that a singer who claims his title is not his wife. Another joy ride ends in grief.

Wrong Again

There is one thing about the puzzling income tax that is perfectly plain:

You have to pay it.

—B. L. T. in Chicago Tribune.

I don't.

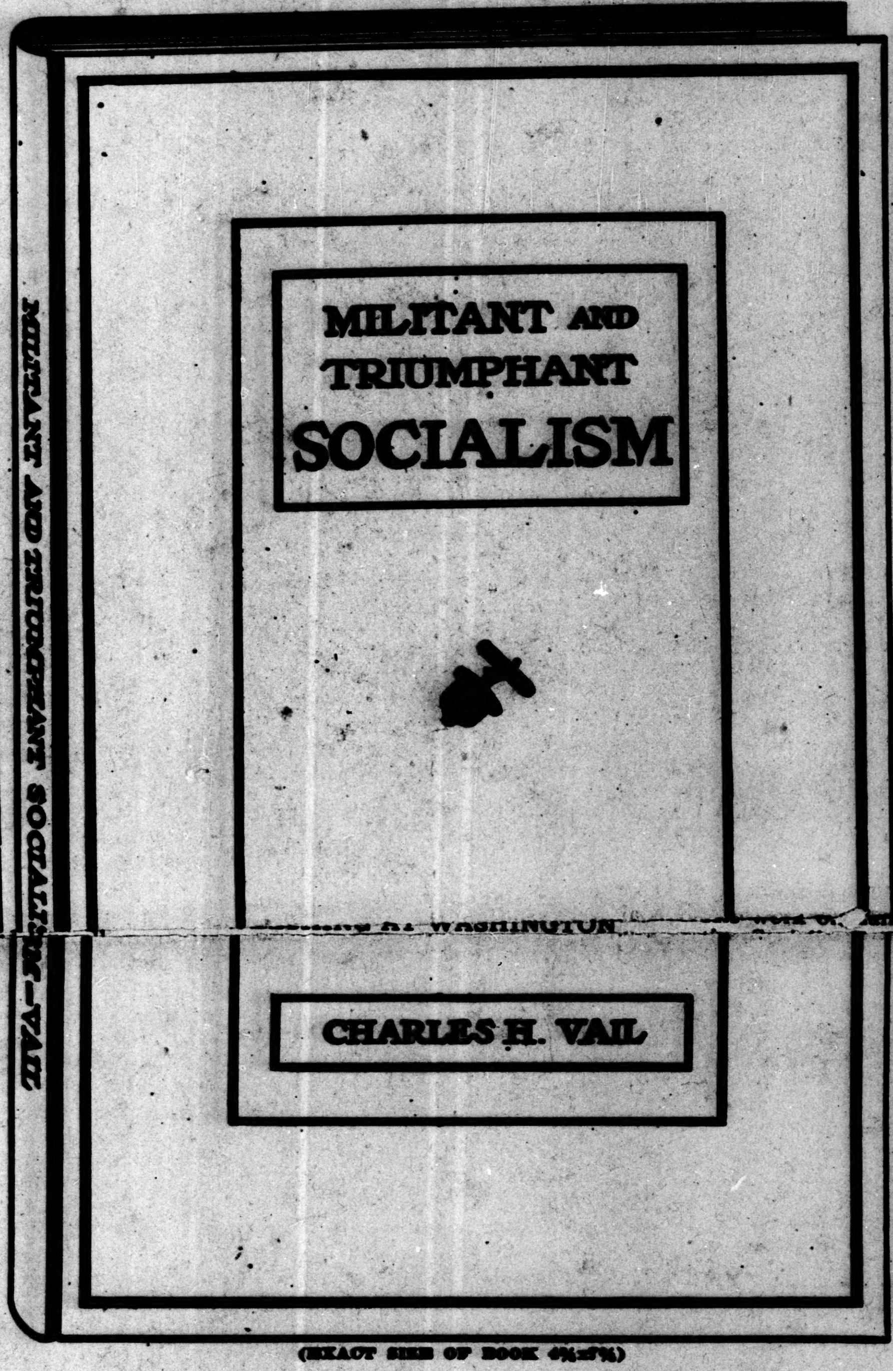
MILITA[illegible]NAND T[illegible]MPHANT SOCIALISM

By REV. CHAS. H. VAIL—Just Off the Press

T[illegible]ost com[illegible]ensive So[illegible]alist Propa[illegible] book yet pro[illegible]ced. It says nothing that should not be said; leaves nothing unsaid that should have been said. It is complete and perfectly rounded in the scope of its argument and rings true to the great fundamental principles of Scientific Socialism

50c Postpaid

For twenty years has the Socialist movement waited for the book to be written that should fairly, concretely, warmly, scientifically, and in a revolutionary manner, cover the whole range of the Socialist Philosophy. In these days of reforms and reformers, of quacks and nostrums, who should write the one book whose statements should be concise, whose facts should be dependable, whose logic should be sound, and who would dare to emphasize that there was a heart and soul in Socialism? This has all been done in "Militant and Triumphant Socialism."


MILITANT AND TRIUMPHANT SOCIALISM
MILITANT AND TRIUMPHANT SOCIALISM—VAIL
CHARLES H. VAIL

(EXACT SIZE OF BOOK 4⅝x6⅝)

THE BOOK is sound in Philosophy, kindly in spirit, forceful in logic, dependable in statement of fact and clear in deduction. Its joining of the social struggle with the victory is inspiring. The One Book that will correctly inform the beginner and inspire the old time campaigner

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How much the Socialist movement has needed "Militant and Triumphant Socialism" that its forces might be unified, inspired, co-ordinated and cease quarreling over non-essentials. Here is the book that has gone into the melting pot, burned out the dross and there remains the pure gold, unalloyed.

It required twenty years for the author to write this book. He had to write other books first, and good ones, too, but in this one he "arrived."

THIS BOOK is a boiled down essence of the whole field of Scientific Socialism. In no one volume heretofore issued has the entire range of the subject of Socialism been so thoroughly and so fairly covered. The specialist has argued his special line and admirably proven his position, driven home his subject; to him and his work be praise. The specialist has handled one phase of a proposition; Vail has covered the whole range of Socialist Philosophy.

MILITANT AND TRIUMPHANT SOCIALISM, as its title indicates, naturally divides into two parts:

PART I. **Militant Socialism** discusses the chief factor in social evolution, economic determinism; the economic basis of slavery; climax of social evolution in collective ownership; surplus value and the class struggle; scientific versus utopian Socialism; propaganda tactics.

PART II. **Triumphant Socialism** takes up the abolishment of exploitation; industrial depression to cease; prosperity for all; proper incentive; political corruption to disappear; right to liberty; social evils to vanish; home and family to be preserved; Socialism to realize a nobler humanity; a new social spirit; conclusion.

What workingman has ever read Marx? It is a stupendous and scholarly theory. MILITANT AND TRIUMPHANT SOCIALISM covers the Marxian philosophy in a simple and clear manner, and rings true in every conclusion. How this book emphasizes the need of the knowledge of these fundamentals in order to be saved from the reefs of dreamland utopianism!

Another and worth while feature of the book is in the discussion of tactics. Here the reader will get sound direction and clear exposition of the difference between the revolutionist and the reformer. It will cheer the heart of the militant Socialist to read the conclusive arguments showing the difference between the scientific Socialist's demand for the possession of the powers of government to the end of public ownership and the middle class cry from the depths of economic blight for government ownership.

The Socialist Goal is never lost sight of nor the way to the ultimate end never darkened—MILITANT AND TRIUMPHANT SOCIALISM wants proletarian supremacy.

How Part II stirs the blood! At the very opening of Triumphant Socialism the way is cleared. No quibbling here; no wavering; no compromise; but a bold and masterly stand for the abolishment of all exploitation. Unless this be done all else shall be in vain. If this be accomplished all economic evils vanish and the way is opened for the incoming of the blessings for which the world has dreamed these ages agone.

How the book cleans up the capitalistic minded critics. How it carries the conviction that Scientific Socialism shall make for triumphant proletarianism. How human life has been narrowed, choked, stifled, undeveloped and afraid; how Scientific Socialism will open the way and make possible that the human family shall no longer be circumscribed in rights and in liberty.

Social evils must vanish, the home and family be preserved, and a more noble humanity developed as social justice comes to prevail; a new social spirit is being created and dreams are to become real—and much more of this same inspiring logic. **YOU WILL HAVE TO READ THE BOOK.** Its merits cannot be told in a paragraph.

You can secure this mental uplift by ordering a copy of this splendid volume Now! No one book that you have ever owned will give you the delight to be afforded in possession as your very own of a copy of MILITANT AND TRIUMPHANT SOCIALISM.

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By Rule of Thug

Secretary of Labor W. B. Wilson Calls on Arm of Federal Power to End Reign of Private Detective Agencies

Federal interference to end the thug rule of private detectives and special deputies in strikes is demanded by Secretary William B. Wilson, the first Secretary of Labor, in his first annual report to Congress.

Congressional investigations conducted simultaneously in the Calumet region and in southern Colorado have shown that a hideous condition prevails there, largely due to the presence of these guards.

Secretary Wilson's report says:

"The use of firearms, in a species of private warfare in connection with labor strikes, calls for serious consideration. Groups of men on both sides, without military or police authority for it, have used firearms with fatal effect in the coal strike in southern Colorado. These arms and the ammunition have doubtless been procured through interstate commerce, and many of the armed men are said to have been imported into Colorado from other states through business concerns engaged commercially across state lines in supplying corporations with an armed and trained private soldiery, or police, in numbers running into hundreds and even thousands.

"In view of the well-known fact that detective agencies are to a greater or less extent engaged commercially in supplying groups of armed men across state lines, the department recommends that Congress take action within its constitutional limitations to regulate this business in the interest of public peace and order."

Attention is called to the fact that similar legislation was demanded twenty-one years ago, following the Homestead strike, but was then objected to as unconstitutional. The Secretary is of the opinion that the interpretation of the constitution has so changed since then that such legislation would now be considered within the province of Congress.

It was time. The rule of thug which has risen in the past decade has become a thing so sinister and black that revolt has already taken a form almost as black. In every strike of any importance for more than ten years a principal feature has been the immediate presence of "special deputies" or "company police." There are agencies, notably the Baldwin-Feltz and the Waddel-Mahon companies, which make a business of supplying men for these positions. Men drawn from the riffraff of New York's East Side and of Chicago's slums, armed with rifles and a badge and power of life and death, have been turned loose to "protect life and property" against the striking unionists.

The longer the strike lasts, the longer these men keep their jobs. If the strikers are sufficiently irritated, they may commit violence and afford the companies excuse for refusing to accede to their demands. Consequently, the more the strikers can be irritated, the longer these imported thugs will keep their positions and their power.

Men of the lowest criminal type are armed and sent into communities to which they feel no responsibility, constituting a virtual military occupation. They are men from other states. There has been no declaration of war of state against state; the state in which disorder exists is supposed to be charged with the duty of maintaining order in its own borders.

But the power of the bosses' money overleaps state boundaries, ignores the constitution, derides the law and order of the communities in which they operate, and virtually maintains an army of their own.

Before the Colorado investigating commission, A. C. Feltz, Colorado manager of the notorious Baldwin-Feltz thugs, admitted on the stand that he had imported eight machine guns which were paid for by the operators; that scores of gunmen with questionable reputations, one of whom had been held for murder in West Virginia, had been employed by the operators; that he personally had ordered the "Death Special," an armored automobile equipped with a machine gun, which the Baldwin guards drove madly through the strike district, shooting and terrorizing the strikers.

James Dalrymple, State Coal Mine Inspector, told how the operators' refusal to obey the law had resulted in the death of many miners.

John R. Lawson, International Board Member of the United Mine Workers of America, told how the miners had been the victims of a notorious blacklist system for years. The state militia have not only refused to disarm the murderous mine guards, but have aided them in their outrages, he said.

No act has been left undone to break the spirit of the men. Strikers were arrested by the wholesale without cause. Guards kept them awake five and six nights at a stretch in the hope that, driven almost insane, these men would sign fake confessions to crimes they knew nothing about. Baldwin-Feltz gunmen were enlisted in the militia ,and the soldiers began looting houses, insulting women. As a climax they compelled Andrew Colnar, a Croatian, to dig his own grave. But with all of this the spirit of the miners was not to be broken.

The operators have risked the lives of hundreds of men in their effort to get out coal. Cotton pickers, free lunch grabbers, and hundreds of others who knew nothing about mining coal, were sent into the mines. These men violated all of the laws of the state regarding practices within the mine. This fact and the utter disregard of the laws by the coal corporations, sent thirty-seven men to their death in an explosion at the Vulcan mine at New Castle.

The jury summoned at Glenwood Springs by Coroner G. A. Hopkins returned a verdict charging that the blast was due to the negligence of the Coryell Leasing Company, a subsidiary of the Rocky Mountain Fuel Company.

The verdict recites that the operators were negligent in that they did not sprinkle the mine properly, that they permitted the use of open lights, that smoking by the men was permitted, and that the firing of shots while the men were on duty in the mine was a common practice.

The verdict further recites that the recommendations made by Deputy State Mine Inspector Oberdine on October 24 were not complied with.

Under the law the men should have been provided with copies of the state mining statutes. This the company, the verdict says, failed to do.

A further requirement of the law is the posting of notices printed in the various languages represented in the mine. This, the jury found, was not done.

The climax was reached by the insulting offer of the Rocky Mountain Fuel Company to contribute $75 toward the funeral expenses of the dead.

The same thing is true at Calumet. Patrick Dunnigan, a striker at Calumet, told the committee at Hancock that armed deputies invaded his home without a warrant, knocked him down when he resisted, and clubbed him over the head with a gun.

"And when I took the gun away from a deputy who threatened to blow out my brains, they threatened me with larceny," said Dunnigan.

This man Dunnigan was marshal of Ahmeek, Mich. He told the story of mounted gunmen riding through the streets of Ahmeek and threatening to blow the strikers "full of holes" unless they left the streets.

Over in Colorado, the companies have expelled from town inspectors of the state mine department for attempting to inspect struck mines.

Edward V. Brake, deputy labor commissioner, stated to the Colorado congressional committee that constitutional government has not prevailed in Colorado since 1904.

The Miners Arming

As a result, the miners are forced to arm themselves. Adolph Germer, international organizer of the United Mine Workers, testified that he was arrested at Walsenburg, held nine days, and then released, with no charge made.

Major Edward J. Boughton, judge advocate of the national guard of Colorado, demanded: "Don't you know you were held on suspicion of importing arms after the disarmament order was issued? You did buy arms, as a matter of fact, didn't you?"

"I bought twenty-five or thirty rifles," Germer answered. "I got them to protect our property, after mine guards had shot down a number of our people on the streets of Walsenburg, and we had learned that they planned to raid our headquarters."

Balkan Veterans Capture Guns

At Berwind Canyon a band of gunmen perched upon an almost inaccessible ridge watched the comings and goings of the miners constantly by the aid of a powerful searchlight, and kept the families of the strikers in fear of their lives by a constant stream of shots through day and night. These gunmen believed no miner would dare to climb the boulders or risk the mountain passes under the blazing eye of their searchlight.

Nine strikers, who had served in European armies as sharpshooters, volunteered to silence those who were sending murder into their homes. On a Friday morning at ten o'clock they began their cautious climb up dangerous ridges in the very face of the enemy.

It was not until noon on Saturday that they arrived within shooting distance of the gunmen. Nine shots rang out and the nine murderers fell in their tracks. This was how the strikers captured one machine gun and checked the murder of their families. The gun was borne back to the tent camp in triumph by the strikers who knew how to shoot.

It has become a question, not of constitutional rights, but of protection of life. Anarchy has prevailed in the Colorado mine territory for ten years.

Socialism did not stir up this strife. But Socialism is the only thing that can settle it.

THE TOLL OF COAL

Labor Commissioner Edwin Brake, of Colorado, has prepared figures showing that the percentage of men killed in Colorado coal mines has increased in the past twelve months.

According to Brake, there was one man killed during 1912 for every 112,417 tons of coal mined. But in 1913 there was a human life sacrificed for every 83,307 tons mined.

There were 98 men killed in Colorado coal mines during 1912, and 111 miners in 1913.

The Shame of It!

Our "crime expense" costs the producers of this country a sum estimated by experts from $13,000,000 to $14,000,000 per day in cash alone, and Mr. Earnest Coulter tells us 71 per cent of the inmates are under voting age. Think of the broken hearts, the tear-dimmed eyes, wrecked and devastated lives. We know now that these might have been saved. Children taken from the most dreadful conditions and given good surroundings, bloom into health, usefulness and goodness, only 2 per cent deviating from the normal.

The stand-pat senators, Oliver and Penrose in Pennsylvania, voted against the paltry appropriation of $30,000 for the Child-Welfare work and for the $7,000,000 battleship. Perhaps this is their interpretation of patriotism.—Gertrude Breslau Fuller.

As Seen by the Business Manager

By Charles L. Breckon.

The United States census is authority for the statement that the "religious people" of the United States number 82,417,147 souls. The Christian Socialist paper is the only publication in these United States that specializes with a propaganda of socialism couched in terms and illustrations from Scriptural texts.

The publishers recognize that the religious people of the country constitute the one great class that so far outnumbers all other classes that unless a fair proportion of them can be won for Socialism, Socialism cannot win. The ordinary channels of Socialist Party propaganda activity are psychologically unadapted to appeal to the church people. If these latter are to be reached it can be done only by an appeal that shall harmonize with the psychology of the religiously trained and environed people. They must become informed as to the true mission of Jesus; that he preached a doctrine for workingmen; that his disciples were all workingmen; that he was a revolutionist; that he labored for a democracy and a kingdom of God on earth here and now—for social justice; that in his time he fought the profit system that parallels in purpose our present day capitalist system. With all these things each issue of the Christian Socialist comes freighted, in expositions and definitions that carry home the socialist message.

The publishers plan for the future, not that the paper shall be different so much as that there be more of it; that a wider circle of writers shall be upon the staff; that the most advanced thought of the day along the lines of the paper shall be evidenced in each issue; that its mission shall be emphasized with all possible power, and above all that it be given a circulation ten times greater than anything it has yet had—and it has been blessed with splendid support;—that it shall use every possible power at its disposal to extend the paper's usefulness, as a propaganda publication par excellence to reach the eighty-two million of religious people in this country.

But, however meritorious the paper may be made, however powerful its editorials, however careful its management, yet will all these things largely be in vain unless there can be built up a militant body of devoted comrades who will lay hold of the opportunity the paper gives, and become the real force that shall distribute the paper into the smallest hamlet and the remotest corners of this great commonwealth.

It is utterly impossible for the Christian Socialist to follow the tactics of the capitalist papers as to circulation. It has not to spend on circulation methods the millions that such a paper as the Saturday Evening Post could "invest" before a cent of returns was in sight. Neither will its contents appeal to the general reader. In this day of specialization it must specialize as to contents and methods of circulation. The thousands of valiant comrades all over the forty-eight states of the union must become the helpers and distributors of the paper. If they will do it, it will be done; if they will not do it, it cannot be done. The business manager would scarcely dare to estimate what the result would be if each of the present readers of the paper devoted ever so limited an amount of time each week to the wonderfully result-producing effect of securing new subscribers.

Where can these dear people find an avenue where the same amount of energy and money will produce such a splendid result as in circulating the Christian Socialist? Its message will be more telling than the best words of argument that the individual may be able to offer. Here then is to the future of the paper—join the forces at the office that will put the paper together with the Crusaders in the field for its efficient distribution, and you have an organization that will reciprocate in every movement and co-operate in magnificent results.

Will you help the publishers to make this paper the one great winner for the cause of Socialism?

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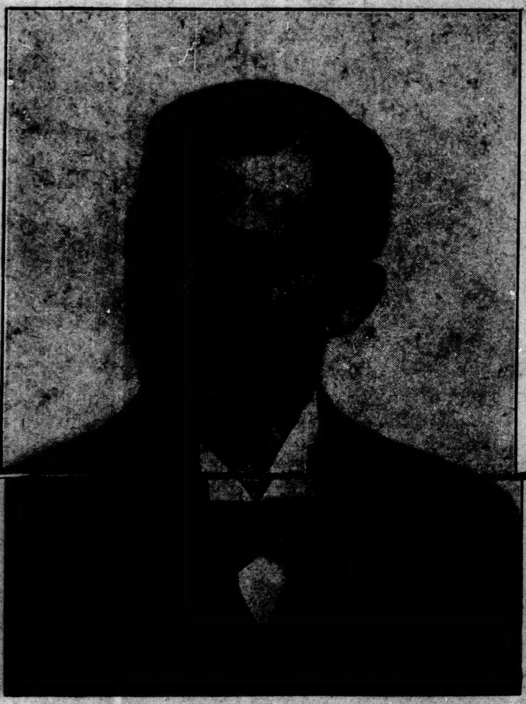


CHARLES L. BRECKON.

BOOKS RECEIVED

HISTORY OF SOCIALISM, by Thomas Kirkup. Fifth edition, enlarged and largely rewritten by Edward R. Pease. Published by Adam and Charles Black, London. 490 pages. $1.50.

CO-PARTNERSHIP AND PROFIT SHARING, by Aneurin Williams, M. A. Henry Holt & Co., New York. 256 pages. 50 cents net, 60 cents prepaid.

LABOR AND ADMINISTRATION, by John R. Commons, Professor of Political Economy, University of Wisconsin. The MacMillan Company, New York. 431 pages. $1.60.

EVOLUTION OF INDUSTRIAL SOCIETY, by Richard T. Ely, University of Wisconsin. In the Citizens' Library of Economics, Politics and Sociology. 497 pages. 50 cents net.

PROGRESS AND PLENTY, by James S. Paton. Published by The Christopher Press, Boston. 136 pages.

MARKETS FOR THE PEOPLE, The Consumer's Part, by J. W. Sullivan. Published by The MacMillan Company. 316 pages. $1.25.

INDUSTRIAL UNREST AND TRADE UNION POLICY, by Charles Booth. The MacMillan Company. Price two pence.

THE SCIENCE OF BUSINESS, by R. H. Lampkin.

OUR MONEY, by R. H. Lampkin. Pamphlet.

What "They" Say

REPORTS and COMMENTS

By Charles L. Breckon

The letters coming to The Christian Socialist the past fortnight have been of a most inspiring nature. Every one rings with a spirit of victory and good cheer. The quotations attached are by no means an attempt to cover all the good things said, but are given rather to show the general trend and the scope of the ideas covered as well as the splendid unanimity of spirit evidenced. Your heart will surely be cheered as you read the following:

V. A. Popejoy, Des Moines, Iowa: "The article on 'The Mark of the Beast' is remarkable in truth. I want to send a copy to every preacher in this city."

Long Beach, California, Socialist Party Local: "We know of no better means of spreading the propaganda than by sending The Christian Socialist to the leaders and teachers of this community. Inclosed find order for 25 six-months cards."

W. T. Aydelott, Greenfield, Tenn., sends in an order for 25 six-month cards and an extra $5 for bundle orders. His letter is filled with the spirit of winning in our day.

Henry F. Thomas, Providence, R. I.: "'Militant and Triumphant Socialism' certainly ought to have a wide circulation. It covers the whole range of Socialist philosophy. It reads like fiction. God speed the new lease of life for our paper. I shall do all I can to increase its circulation."

Mrs. L. C. Rosebury, Ft. Collins, Colo.: "'The Mark of the Beast' is the best thing on the subject I ever read. Am expecting big things of Comrade Tucker."

S. H. Nance, Austin, Texas: "The Feb. 1 number is the best I ever saw. It ought to convert hundreds."

L. J. Cherney, Holyoke, Colo.: "'The Mark of the Beast' issue is the best yet published."

D. T. Holt, Center, Texas: "Yours is the greatest paper in existence. I esteem it next to the Bible."

E. L. Jones, Geary, Okla.: "Think 'The Parable of the Talents' and 'The Mark of the Beast' the best I ever read. There is power on our side. It is the same power that heard the cry of the Israelites in Egypt."

C. D. Carpenter, Franklin, Pa.: "If The Christian Socialist is kept up to its present standard it is bound to win."

H. J. Stuart, Nampa, Idaho: "We are increasing our membership very fast—have three new members in our local from one of the churches. The Christian Socialist is a winner."

J. D. McLucas, Hood River, Ore.: "The Christian Socialist is a great paper—'The Mark of the Beast' is a wonderful number."

A. E. Sharpe, Clayburn, B. C.: "I am a free thinker. You are doing a great work for Socialism."

G. A. McJunkin, Gilroy, Cal.: "'The Mark of the Beast' is the best issue you have ever gotten out. This issue sets my soul afire."

A. J. Sholes, Butte, Mont.: "Here's another dollar bill to help the cause along. One dollar is not much, but suppose one thousand comrades were doing likewise?" (Then could we reach every minister in the United States with the gospel of Social Justice.—Ed.)

A. G. Swanson, San Diego, Cal.: "I congratulate you on the correct interpretation of the Talents, as outlined in your article dated Jan. 1. I have held your view of that for more than ten years."

Hurrah! Hurrah Methods Dying. Hurrah!

There is a healthy sentiment developing in the I. W. W. all over the country, in favor of organization. Forms and methods of organization are being discussed more than ever. Plans are being worked out for the formation of unions on the job. The "hurrah" methods of the past are about played out. It is now time to build. Get busy, militants—Solidarity.

Following the Nazarene

As a working-class newspaper, we claim the gentle Nazarene carpenter as our comrade and brother. We believe all working men may claim kinship with Jesus, and strive to emulate his example. Our good brother, the carpenter of Nazareth, drove the money changers out of the temple, he roasted the scribes, pharisees and high priests, and for his radicalism he was hanged on the cross after a brief but stormy career.

The Social Democrat does in its feeble way try to follow in the footsteps of our early comrade. We, like the carpenter, are after those that sit in high places and oppress the working people, no matter how long their prayers may be.

We must have hit a bull's-eye somewhere when an inspired zealot sought to cripple us.—Memphis, Tenn., Social Democrat.

Woman's Day Special

The March 15th issue of The Christian Socialist will be a WOMAN'S DAY SPECIAL. A new department will be inaugurated in that number under the title of "WOMAN'S VIEW." This section will arouse the interest of the women and should be given a wide circulation. Send in your orders early.

Lincoln and the New

BY ARTHUR W. CALHOUN.
Principal of Schools, Clearwater, Fla.

Sixty years ago our forefathers in the Christian churches fought negro slavery. *I speak as a Covenanter, being a member of that body which claims the proud distinction of having been foremost among the denominations in demanding abolition. To this day throughout the land the birthday of Lincoln is celebrated in schools and churches, as the anniversary of a great triumph in the ending of human slavery.

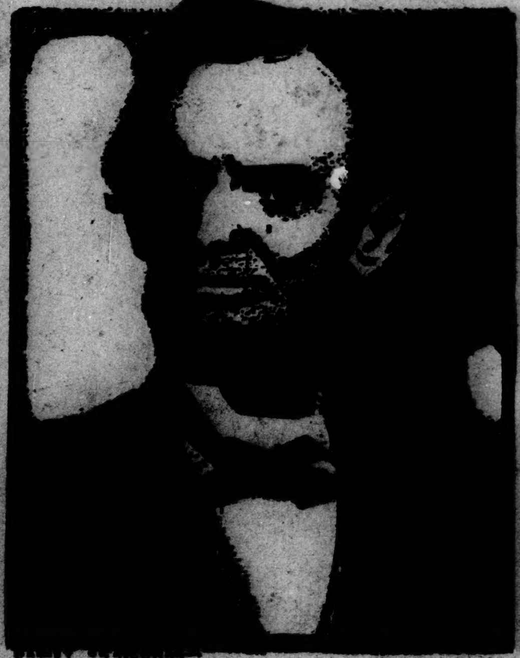
The joy over abolition seems to have paralyzed the perceptions of the church. Only now are we beginning to realize the meaning of "slavery." John Adams expressed it clearly enough a century ago, when he said "Whether the working population is called free, and receives just enough money to buy the necessities of life, or whether it is called slave, and receives those necessaries direct from its master, does not alter the fact of servitude."

In other words, slavery exists whenever one class controls the livelihood of another class, whether that control is secured by ownership of the persons of the enslaved or by ownership of the machinery and other instruments without which the workers can not earn a subsistence. In the old days the master held the slave to his task and pursued him if he ran away. Now cold necessity holds the wage-slave equally in bondage to the master-class and impels him to seek feverishly for a new master when the old one discards him.

Slavery is not dead, as exultant abolitionists fancied in '63. And those friends of freedom who would keep step with the times should follow Wendell Phillips, who became the champion of the new emancipation, and one of the earliest heroes of American Socialism.

The system of Capitalism and wage-servitude is the atmosphere in which most of us have grown up, and to call it in question seems very much like proposing to change the air we breathe by making it of some other constituents than oxygen and nitrogen. But churchmen must not be overly careful for precedent. We may be conservative as to principles, but we are radical in the application of principle, and it is not for us to support, as eternal, a system that is merely a stage in progress. I plead in the name of our forefathers who put themselves in jeopardy in order to convey a few fugitives across the northern line, let us look the matter squarely in the face and be honest with ourselves and with the truth. It has been fashionable to believe that certain classes are in poverty and misery because they are inherently unfit for anything better. But of late a new tendency appears, a reaction toward the "glittering generalities" of the Declaration of '76, even to the point of approaching the old declaration, now out of style, that "all men are created equal." Not long since I heard Prof. Finley of the University of Manchester, England, declare his belief, based on his observations on the East Side of London, and on what he has learned of this country, that the submerged class is in the main, as good stock as the best of us. On two successive days he made this assertion, and on one occasion added, "Many of them are victims of our capitalistic system." The tendency today among thinkers is to insist that talent is innately widespread, that genius is the normal thing and that it is for society to conserve her human resources by giving potential ability, wherever found, a full and free opportunity to come to maturity.

The church, then, that in the past insisted on equality of opportunity for the negro, can hardly refuse to insist now on equality of opportunity for every child born. Nor can she refuse to follow out this demand to its logical end, even though it lead through a maze of doubt and fear. We cannot but recognize that the inequality of opportunity that raises dolts to distinction by reason of favoring environments and inherited wealth, and condemns masses to life-long misery, for no other reason than that they were born in the wrong end of town, is a condition inherently bad.



But when we come to demand that society give an equal chance in childhood to every one, we are confronted with the appalling fact that the lives and subsistence and destinies of us all are in the control of a lessening circle of plutocrats, one of whom now controls interests capitalized at nearly $10,000,000,000.

We have a new system of slavery that holds in bondage not a limited number with black skins, but a great and ever increasing number, black, and white, and brown, and yellow, without regard to complexion or ability.

The Deadly Parallel

The old slavery might starve its victims—but so does the new! Whether by raising transportation rates so that provisions rot on the farm while people are famished in the cities, or by throwing men periodically out of work on account of chaotic and reckless systems of production, or by wilful discharge of those that will not sell their souls for dollars, or still the voice of protest against things as they are.

The old slavery might maim its victims—but so does the new!. Whether by employing them in such foul conditions that the flesh festers and drops away, or by exposing them to dangerous machinery, which could be made safe, were it not that profits are more precious than life, and to introduce safety devices might lower dividends.

The old slavery might debauch its victims—but so does the new! Whether by employing girls at starvation wages and holding open the door of the house of death, or by grinding out their tender infancy in mill and factory amid conditions of living death, or by bribing men to smother conscience and principle in order that they may have the means to live.

The old slavery might kill its victims—but so does the new!—in hecatombs of slaughter in industrial accidents, needless were it not for profits; by poisoning food and drink for the sake of the extra dollars won by vile adulteration; by outright brutal murder, as in Colorado or in Michigan, West Virginia or Pennsylvania.

Why sit we all the day idle? Is it not evident that there is no liberty, when one class has power to control the livelihood of another class? We act on sufferance, so to speak, and only by standing together and abolishing this new slavery can we be free.

For the Christian man, Socialism is the order of the day. church demanded system of that day, through ownership of t ers, controlled their live church demand the abolitio tem of the present, whereb through ownership of the me tion—the mills, shops, railroads, the lives of us all. We must stan Socialists on the proposition that the n system, which is operated, not by sing viduals, but by all jointly, shall be owned by single individuals, or a ring of individua but by all jointly. Such a consummation wil put it beyond the power of private citizens to lord it over the lives of others.

And we must stand with the Socialists for the initiative, referendum and recall, for these will put it beyond the power of public officials to lord it over the lives of any. And if the ideal of the Christian is ever to be realized, if Christ is one day to be acknowledged as the nation's Lord, such acknowledgment will have value only in proportion as it is a free expression of the will of the people. Hence the completest sway of democracy is an indispensable demand.

So then, if we would be true to the spirit of our abolition fathers, and of Abraham Lincoln, we in our day must be abolitionists—Socialists!

MARCHING TOWARD THE SUNRISE

By Eugene V. Debs

The emancipation of labor is essential to the freedom of humanity. The struggle for freedom is the history of the race and the development of man. The civilization of Egypt, Persia, Babylon, Greece, Assyria and other ancient nations and the royal robbers and privileged parasites that ruled over them had their day and passed away with the wretched slaves who built the pyramids and obelisks along the tracks of the early centuries of the race. The feudal nations of medieval Europe whose lords and nobles inherited all the vicious and heartless characteristics of the ancient ruling class, especially their parasitic disdain and brutal contempt for their outraged slaves, have followed in the wake of their predecessors, and nothing remains but the memory of their bloody reign—the midnight horrors of history.

The working class may be robbed, tramped upon, crushed and broken, sabered, imprisoned, shot full of jagged wounds, "poor dumb mouths" to bear witness to the crimes it has suffered but its majestic march continues towards the sunrise. The master and slaves, the lord and serf of past ages, are gone, and the capitalists and wage workers of our day must soon follow them. It is the historic mission of labor to free the human race. To free itself is to free mankind. Labor is life. Society would perish without a working class. The degree of labor's servitude is the degree of society's tribulation, defeat and shame. There can be no morals in any society based upon the exploitation and consequent misery of the class whose labor supports society. Wage servitude is fatal even to the freedom of its most favored capitalist beneficiaries. They must be surfeited with gold and powers, but they are not free. They cannot sever the ties that bind them to their slaves and soar alone into the realms of freedom.

We are now in the transition period between individualism and collectivism; between brutality and brotherhood. Wealth will be for all; so easily obtained honestly that there will be no incentive for stealing, and so abundantly that poverty will disappear and ignorance, disease and crime will follow in their order. Profits and wages produce palaces for parasites and workhouses for workers. An awakening proletariat is pulsing with solidarity and turning its eyes towards the sunrise.

Socialist Clergy Directory

Christian Socialist desires to compile a direc-
all Socialist ministers of every communion
United States, for mutual encouragement and
ce, and for the purpose of demonstra-
Socialists the strength of the Christian
ement. We therefore request all min-
members of the Socialist party, or
ers who are, to send in their names,
ation and charge. We further
of every communion who are
"Socialists" without being
send similar information.

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WHAT DO [illegible] THINK [illegible]

[illegible]hy the [illegible]ss Mana[illegible]

[illegible] Breckon.

Personal Opinions [illegible] pressed Are Solici[illegible]s is This Departm[illegible]

[illegible]able.

From the Swe[illegible] exegesis of Comrade A. G. [illegible]son, of San Diego, Cal., s[illegible] on the sequel to Matt. 25 in co[illegible] Talents. [illegible]rse 31 reads: "But the Parable [illegible] the difference) when [illegible] (the common people)

In Swe[illegible] his majesty (greatness) (as to es[illegible] holy angels with him (all the S[illegible]ess and just principles will then sha[illegible] for finate) then shall he sit upon his [illegible]ificent chair (chair here indicates [illegible] of justice or of authority, or a [illegible]at in the parliaments of the nations) [illegible] and then the nations (or rather the people) shall be gathered before him (the common people in authority) to be reckoned with (but not after the manner of the hard master who rewarded those that have helped to make him more wealthy by trading with his money).

V. 33. "And he shall set the sheep (the dispossessed working class, always referred to as sheep or lambs by Jesus) on his right hand, etc." In V. 34 it reads, "inherit the kingdom," which gives the impression that it will take place some time in the future. In Swedish it reads "possess" or "occupy," which indicates it should, or could, take place here and now, at any time.

Finally, there is nothing in the 25th chapter of Matthew that would indicate that either of the three comparisons (a better word than parable) point to or have reference to the Last Judgment. The words "everlasting fire" mark only an emphasis put upon the condemnation of the attitude of those on the left hand toward the dispossessed, hungry and naked working class. "Everlasting punishment" may be explained by the confiscation of all land and machinery and privileges of a ruling class that has been overthrown.

By substituting the word "comparison" for "parable," Matt. 13:34 would read, "All these things spake Jesus unto the multitude as comparisons, and without comparisons spake he not unto them." The thing Jesus did reveal to them was the necessity of a just government among men. He spake of the kingdom (government) more than 59 times in Matthew, teaching that the common people should possess the government and all things in connection with it. The common people understood this and heard him gladly. The ruling class and the priests understood it also. "They perceived that he spake of them."

Restoration of Eden

Lucien V. Rule, of Goshen, Ky., writes: "God, the Natural Creator, has put an untold wealth of raw material at the disposal of Man, the Social Creator. 'The heavens are the heavens of the [illegible] the earth hath he given to the [illegible] of men.' 'The profit of the [illegible] for all.' Then surely it is not [illegible]e favored few alone. It was never [illegible]nded that man should be an alien on [illegible]e soil he tills. Nor that he should be the slave of the tool or machine he uses. Man was made for self-mastery. It was intended that he should be independent of by co-operation with his fellow. When Collective Labor conquers Nature and controls Society, then Love will indeed become the Sovereign Providence. The fullness and joy of life will overcome the fear of death, for Man will walk with God in Eden once again, his birth-right in the soil and to him his own soul restored; and he 'will dwell in the House of the Lord forever.'"

From the Author of "Usury"

"I have read with much profit your article in The Christian Socialist entitled 'The Marks of the Beast.' There is one point in which I think I may be of help in making clear. There were three classes of people who were called 'strangers' among the Hebrews: First, those who were among them of Gentile blood temporarily for business purposes; second, those who dwelt among them for a longer time or perhaps permanently, but never accepted their faith; third, those who had dwelt in the promised land, but had been dispossessed and doomed to utter destruction by the God of Israel. This class is described in Joshua 9:21-27; also Leviticus 25:44-46. The heathen of the land were enslaved forever. In Deut. 5:14 the stranger within thy gates is the same class as the stranger within thy gates in Deut. 14:21, the enslaved Canaanite or other former owners of the land. They were given no rest and fed on tainted meats.

"The estimation of these people can be gathered by comparing the passages, Zechariah 14:21 and Revelation 21:27. Both passages describe the glories of the coming kingdom which shall be free from the taint of sin.

"Please turn to page 18 in my book, 'Usury,' and the article 'Usury and the Stranger' explains this point fully."—J. C. Elliott.

The Chaff and the Wheat
(Commentary on Luke 3:17.)

F. C. Hunter, [illegible], Wash., writes:

"The last issue of the paper has set our little town agog; I want more copies to use in Colfax, our county seat. They beat anything I ever read or saw for separating the chaff from the wheat. For that kind of work they beat our modern threshing machines a thousand per cent. You would be surprised to see preachers going out through the wind-stacker, and the section hands and others, commonly known as 'riff raff,' going into the sack as good wheat. One preacher, a director and stockholder in a bank, went into the straw stack with such force that he lost considerable of his dignity. Hurry these copies along; this separating job is second nature to me, as I am a wheat raiser."

Praise, Indeed

The World Issue of Santa Cruz, Cal., prints in its issue of Feb. 7 the article entitled "God Cannot Do It" from the Christian Socialist of Feb. 1. It is headed by the words, "The article below is copied from the editorial columns of The Christian Socialist, a 16-page paper issued from 5457 Drexel avenue, Chicago. It deserves a place in the reading room of every home in America."

Doing a Good Work

The Christian Socialist, a magazine published in Chicago, is now in its eleventh year, and growing better all the time. In its particular field it is wielding a wonderful influence.—The Sword of Truth, Sentinel, Oklahoma.

Had the Greek for It

J. B. Taylor, Greenville, Mich., writes: "I ordered The Christian Socialist sent to all the preachers in this town, four of them. The Methodist man stated from his pulpit that he endorsed some things in the paper, and some he did not. I afterwards asked him what he did not endorse, and he said that part of the parable, 'The kingdom of Heaven is like' is in the Bible, and he had the Greek for it. I afterwards called on him to show him the 'Emphatic Diaglot,' Bible with Greek, but he had no time to talk with me that day. Another eminent preacher declares that the ideals of socialism can never prevail until after Christ comes, and the millenium is ushered in. Therefore he advises his followers to have nothing to do with politics or Socialism. I wrote him that I preferred to try the part of the Good Samaritan instead of the priest that went by on the other side."

It Will Come True

Ecclesiastes 5:9 says: "The profits of the earth are for all." Do you pray, "Thy Kingdom come, thy will be done on earth as it is in heaven?" When that prayer is answered you will have no gambling boards of trade, no robbing trusts, no child killing factories, no corners on the needs of earth. No bloody, cruel wars. All peoples and nations will have a common interest each for all and all for each. The brotherhood of man will be a reality, and the fatherhood of God more than a dream.—Perry Engle.

FUNDS FOR BRITISH LABOR PARTY

Ballots on the question of levying contributions for political purposes have already been taken in the case of the principal British unions. The Trades Act of 1913 provides that the funds of trades unions may not be used for political purposes unless over one half of the members agree to same by a ballot; every member may claim exemption from the extra contribution. Ten trades unions in which the ballot has already been taken have a total membership of about 1,500,000. The aggregate result is as follows. For, 450,000; against, 310,000; not voting, 380,000. It is an extraordinary fact that no fewer than 200,000 miners voted against, seeing that a third of the Labour Party are miners' representatives, elected by themselves, and further that they have achieved more through legislation than any other class of worker—the legally regulated working day, the minimum wage, etc. This ballot clearly emphasizes the importance of thoroughly educating the workers in those matters so nearly affecting them and their welfare, and the establishing of a serious and powerful labour press.

PENSIONS FOR AGED DUTCH

On December 9th the first old age pensions amounting to 2 gulden per week, were paid by Holland to about 80,000 persons who had reached the age of 70.

AGAINST THE WHITE DEATH

The law comes into force on the 1st of January, 1915, forbidding the use of white-lead in paints, in France. This law had been demanded in the French Parliament as early as 1849 but it was not possible to get this adopted in principle until 4 years ago.

The Belgium Parliament discussed a Bill—legally forbidding the use of white lead in the painting trade—which had been introduced on the 23rd of December by the Socialist Party. There is every possibility of the Bill becoming law.

News and Views

By WM. H. WATTS

"The Control of Trusts," by John Bates Clark and John Maurice Clark, is a book that may be of interest to politicians, small business men and students of political economy because of the knowledge of the business world which it displays, but it will be of little interest to most working men. Its purpose is to "rescue" competition from the danger of monopoly. But the rescue of competition, if it were successful, would mean opportunity for a larger hoard of small business men to rob the working class.

The following quotation expresses the hope of the authors:

"We shall see the wealth-creating power of the social organism always growing, wages always rising and capital indeed often massed in enormous amounts, but with the ownership of much of it scattered in a myriad of little holdings among the people. We shall see workers gradually acquiring capital, while earning wages in the mill; we may see business operations moving so steadily that bonds and even stocks of industrial companies may be made common and safe forms of investment of workers' savings. It is a happy feature of the outlook that the sharp line of demarcation between the capitalist class and the laboring class will be blurred and, in many cases, obliterated."

Verily, the Socialist is not the only one who can "dream dreams and see visions," but the above is too much of a "pipe" dream for us. (The Control of Trusts. 202 pp. The Macmillan Co., New York; $1 net.)

* * *

"Child Labor in City Streets," by Edward N. Clopper, Ph. D., Secretary of National Child Labor Committee for Mississippi Valley, is another little book that is great with the importance of its subject and the information it contains. We have heard much about the child slaves of the factories and mines, but little has been said or written concerning the little victims of the streets. Mr. Clopper invites our sympathetic consideration of the problems of news boys, boot blacks, child peddlers and messenger boys, who are being ruined, body, mind and soul, by excessive toil, unseemly hours, bad feeding and housing, and immoral associations; and this in spite of the popular fallacies that these occupations are developing the initiative and business sagacity of the children, and that such children are often self-supporting orphans or helping to support a widowed mother and several younger children.

Mr. Clopper shows that the only effective way to "regulate" the street employment of children is to abolish it entirely. But every law for the protection of the children encounters the reactionary courts. Judges have invariably construed the word "employ" to mean the hiring of one person by another, and the Court of Appeals of the District of Columbia upheld the Juvenile Court of the District in its decision that newspapers were not merchandise and, consequently, that children under fourteen years of age engaged in delivering newspapers cannot be protected by the law.

Mr. Clopper has done good work in assembling the information concerning the class of child laborers of whom he writes, and every practical friend of the children will find this a useful volume. (Child Labor in City Streets, by Edward N. Clopper; 277 pp; $1.25 net; The Macmillan Co.)

* * *

CHRISTENTUM AND SOZIALISMUS
(Christianity and Socialism)

An eleven-page pamphlet setting forth the teachings of international Socialism from the standpoint of the Christian religion in the German language. Just the thing to distribute among German church people, who would be more readily appealed to by literature in their native tongue, and who are usually prejudiced against Socialism on account of the anti-religious attitude of most of the German Socialist press and literature. Price 5c apiece, 25c a dozen, $1.00 a hundred, prepaid; or $5.00 a thousand by express not prepaid.

Send orders to J. G. Evert, Hillsboro, Kans.

Wonderful New Fountain Pen

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BEAUTIFUL—ECONOMICAL—RELIABLE

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The Only Fountain Pen That Regulates the Flow of Ink

Automatic Self-filler—no dropper needed. Just put the pen in ink, turn the cap and it can be filled in four seconds' time. The biggest improvement ever put into a fountain pen. You cannot soil your hands or clothing; no danger of blotting the paper; will not leak when upside-down. It is a beautiful pen, equipped with 14 karat plated gold pen point. Every one will want one when they see it. Writes in a nice, smooth, steady, easy manner.

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In order to quickly introduce this marvelous pen we have assigned 1,000 pens to the readers of this paper at the remarkably low price of $1.00. Remember only a thousand at this low price. They will be snatched up in no time. Get yours today. We make this unusual price because we have no dealers or agents to split our profit with. We sell direct only. Send us your order today.

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Dickey Bldg., Chicago, Ill.

Gentlemen: Enclosed one dollar. Send me the wonderful "CHICAGO PEN" as advertised in the CHRISTIAN SOCIALIST.

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Clip it out, mail it at once and we will send you this wonderful pen by return mail. You absolutely take no risk. When you see it, if you do not think it is the best pen you ever saw, send it back and we will instantly refund your money. Send 2c stamps, money order or currency. Add 5c to personal checks for exchange. Order today—save $1.50.

WONDERFUL FL

The Land of Perpetual Sunshine; Fine Sea Breezes, Moderate
Salubrious Climate; Productive Soil

IN THE HEART OF THE WEST COAST OF FLOR

RUSKIN

Suns itself along the banks of the little Manatee River and breathes the breezes from Tampa Bay. Its broad acres of piney woods land are yielding of their fullness, and are responding to the ardent touch of willing hands.

WHERE, WHO AN WHAT

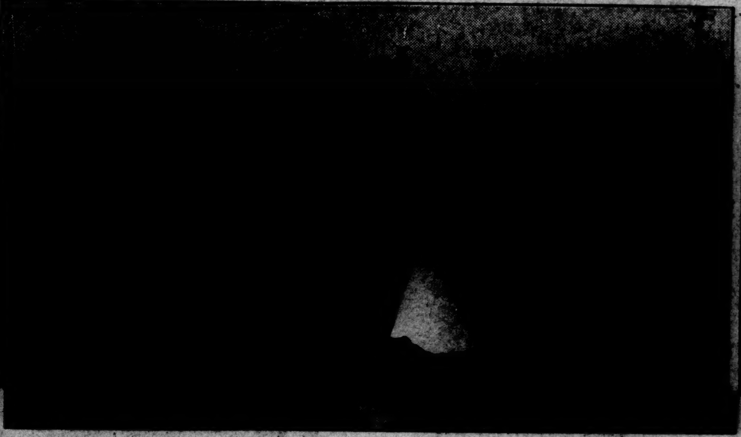
Ruskin, the town, ..s on the undulating lands along the river, whose inlet runs up through the town, affording easy transportation to its center. Here and there are scattered the homes of its people, some rough and unfinished, but picturesque in their frontier look. Others as nice as those you will find in any city of a thousand times the size of this.

The truck farms of from one to five acres surround the homes, with their rich dark soil, carpeted with the tender green of growing things.

In the homes you will find those whom it is a pleasure to meet, refined, cultured folks; up-to-date on all topics; generous and hospitable, doing the right as they are given the grace to see the right; strong, helpful, cheerful, with a wholesome faith in humanity and the brotherhood of man.

Ruskin has gone a step further than most colonies. It is strictly a white man's town. Prohibition will not enter into its problems, for it forbids the manufacture or sale of liquors on any of its lands; it protects its youth from the cigarette by the same means, nor can any factories that might become a detriment to its people be permitted upon its holdings. Nor is the divorcee, the affinity or the libertine welcome. Do not construe its freedom of speech and thought to mean license. It is an effort to throw off the shackles of ignorance and superstition along rational lines, not by violent or radical means, running to extremes just as harmful as the evil thing they seek to cure, but by teaching the heart and brain and hands to do the work to which it is best fitted.

This is Ruskin the Ideal; this is the Ideal realized.—Florida Grower.



One of the Beautiful, Bounteous Flowing Wells at Ruskin

More than 100 artesian wells are now giving their inexhaustible supply of clear, healthful, crop producing waters. Good authority estimates that artesian water obtainable within 200 feet of the surface makes land worth at least $50 per acre more than it would be worth otherwise. Therefore Ruskin land at $50 per acre is practically given away.

RUSKIN COLLEGE

Entitled to priority of both time and importance among the attractive features of Ruskin Colony is Ruskin College, the growth of the student body of which is such as to promise by next year, an attendance approaching that enjoyed by the institution in its prosperous days at Glen Ellyn, Ill., a suburb of Chicago.

The pioneer buildings of the College are still adequate for accommodating its student body in a pioneer way; but the weekly additions to the enrollment continually point to the necessity for the construction of the first of the group of permanent academic buildings already planned to be located on the high lands of the Campus.

Here both young men and young women are earning their living while getting an education that educates. Here is the only institution in the world giving the full college course that fearlessly educates its students into an understanding of the great principles of the Co-operative Commonwealth. Send for a catalog.

GREATER RUSKIN

All the more desirable allotments in the Second Addition to Ruskin Colony Farms having been taken and the scattering tracts subject to allotment in the First Addition being two or three miles from the River, College, Postoffice and Business District, the

Third Addition

Ruskin Colony Farms

is now put upon the market. Already almost all the north tier of five-acre tracts has been taken and buildings are going up. The location is ideal. Near the River. Near the Town. Near the County Road soon to be hard surfaced. Near the Ferry where the River is to be bridged. Near the point in the river where a railroad is surveyed to cross and a station to be located. Near saw mill. Excellent land. Sightly locations. Destined for rapid development.

The price of allotments is uniform—terms, one-third cash and the balance in monthly payments of $10 each for each allotment taken. No interest nor taxes. Ten per cent off for cash. Ten per cent of all payments goes into an improvement fund to be expended at once on roads and ditches and for the improvement of this Addition. Ten per cent more goes into the educational fund for the support of Ruskin College.

THERE are less than one hundred allotments left in this new Addition. Its advantageous location, combination soil, good subsoil, and artesian water, make it sell rapidly.

The spring crops are now going in. Potatoes, cucumbers, tomatoes, corn, melons, will follow the fall crops now being marketed.

THREE CROPS EACH YEAR TO ONE CROP in the North. Should one crop be a failure or strike a poor market there are two chances given to retrieve.

Write for printed matter today. It is **FREE** to you. Even if you are not particularly interested in Florida as an immediate home location, probably the information to be gained will be of great advantage, and open new possibilities to you.

Get acquainted with Florida by writing Miller Dickman, Ruskin, Florida

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Socialist Clergy Directory

The Christian Socialist desires to compile a direc-
of all Socialist ministers of every communion
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By WILLIAM A. PROSSER

Pastor United People's Church, Pittsburgh, Pa.

v. William A. Sunday, evangelist, has conducted . He claims to have made not far from 50,000 con ces were the main subject of conversation all over ia for most of that time. Mr. Sunday has held other towns. He is extensively employed by Ministers As rious places to come and stir up the waning spirit of their preach the Gospel to them in copyrighted sermons for fees ranging from $14,000 to $20,000 for a campaign. It is because we believe Sunday to be a symptom of the times, and of the condition of moral and spiritual bankruptcy existing in many Christian churches that we publish this indictment of him and his methods by the Rev. W. A. Prosser. A pamphlet containing an extended form of this paper is published by the United Peoples Church of Pittsburgh, Pa.

ev. William A. Sunday, the Evange w conducting a religious campaign in city of Pittsburgh, is a wonderful man. e is a hypnotic genius, a magnetic personality, an organizer of merit, an entertaining speaker, a whirlwind of motion, a dramatic artist, a clever clown and a past-master in the art of slang epigrams and vulgarity. He has an abundance of popular characteristics and, from a psychological point of view, it is not strange that he can attract, amuse and hold a popular crowd.

The Indictment

This man solemnly and publicly declares himself to be a representative of God, a preacher of the Gospel of Jesus Christ, a regenerator of human society and a leader of the religious forces of America. These claims we seriously and honestly deny. We charge that he does not represent the God of Jesus of Nazareth; that he does not preach and apply to the problems of our age the full content of primitive Christianity; that he does not leave the social system in which we live better in any place he carries on his campaign; and that he is not a true leader of the real religious forces of our day. He is a representative of the god of barbarism, a prophet of Medieval theology, a declaimer of scientific and

sow him into the ditch, a toothless dog whose snarls and barks have no terrors for the demons that ravage modern society, a preacher of a hell, the fires of which never singe the hair nor force to repentance the real sinners of our day. He is a prophet without a vision of the world he lives in, an evangelist without an evangel capable of saving us, a guide without a chart of the rough seas over which humanity must travel to its goal, a reformer without a moral dynamic powerful enough to transform society into a paradise. Judged in the light of his utterances, he is a narrow religionist and an ecclesiastical bigot.

Any sane man must realize that these are serious charges to make against any man and particularly against a popular religious leader who is drawing hundreds of thousands to his ministry. The one who would make them without strong and valid reasons is worse than a fool. He is a malicious defamer of character and ought not to be tolerated. He is unworthy the respect and confidence of his fellows. We are fully conscious of all this, as we make our charge against Mr. Sunday, and that it behooves us to produce substantial proof for the charge, if we would escape ridicule and scorn.

Basis of Judgment

But, now, how shall we judge the merits of the case? What line of evidence shall be admitted and considered to determine whether Mr. Sunday or the writer is correct in judgment? Shall it be personal character, ability and material success? Emphatically NO. A deluded false teacher is not necessarily a reprobate, a grafter, a hypocrite. He may be as eloquent as Gabriel, give his goods to the poor, suffer persecution and die as a martyr for his cause and yet be a sounding brass and a clanging cymbal. He may be ordained by holy hands and high authority, be in first-class standing in all ecclesiastical institutions, be able to draw large crowds to his ministry and demand $10,000 to $20,000 for six weeks' preaching and have the patronage and endorsement of kings, queens, royal courts and Sanhedrins and yet be a misrepresentative of God.

His Sermons Are Copyright, Too

Billy Sunday's spirit and methods in revolutionizing men are as antiquated as his language is vulgar. Billy Sunday belongs to the Middle Ages, and he would have thrived graciously in the days of the Spanish Inquisition. His spirit is harsh, narrow, vindictive and intolerant.

He can not or will not see anything or recognize anybody outside of "Billy" Sunday and those who gulp down and swear they believe what he says is the truth. He will respect all men, but will not associate with any save a Christian—after his own type. He will batter any man beyond recognition who dare call him a grafter to his face for he "can go five rounds so fast that no one can see him for dust." He consigns to hell Unitarians, Evolutionists, and all professedly non-Christians. "Away," he bellows, "with you hellish, damnable Unitarians! Away you Unitarians. You'll go to hell before I accept your doctrine." And this is the spirit of a man the vast majority of the churches, ministerial associations and religious organizations of Pittsburgh have endorsed as "God's servant," a representative of Jesus of Nazareth, a man fitted to carry

public the sum of $12,000 to $25,000 for six weeks exhibition! A greater insult could not be thrown into the teeth of the intelligent and pious people of a city than this. A decaying ecclesiasticism and a cringing ministry is responsible for it.

"Billy" Sunday may associate with whom be pleases. That is his personal privilege. No sensible person would wish to interfere with another's choice of companions. It is eminently wise to let birds of a feather flock together today as they did yesterday and will tomorrow. And he may batter a fellow being into atoms, into unrecognizable pulp, if he feels disposed to and the other fellow is willing to stand up and let him do it. And he may consign to hell all the "evolutionists, Unitarians, Dowieites, Mormons, Russelites and other riffraf of earth" who do not follow and support him, if he wants to, and they are willing passively to submit to the consignment. He has as much legal right to knock out an opponent as Jack Johnson or any other pugilist, provided he does it according to the rules of the game. He has claimed these rights and so far as we are concerned he is welcome to them.

A Question Of Credentials.

But here we rigidly draw the line. When he claims that this spirit is the Spirit of God; when he says he is an Ambassador of Jesus Christ, or affirms that this is Christianity, or any part of it, we claim that, judged in the light of the teachings and practices of Jesus, he convicts himself as a deliberate liar or a deluded ignoramus. His spirit no more nearly reflects the spirit of Jesus than a tadpole reflects the form of an arch-angel. They are as far removed from each other as a chimpanzee is from a twentieth century Anglo-Saxon.

When and where did Jesus ever, in the midst of a sermon or effort to save men, say He would pommel a man's face into an unrecognizable form for calling Him a grafter to his face? Was He not called, by opponents, a liar, crazy, a drunkard, a devil, and impostor? Was He not unjustly persecuted, betrayed by a friend, illegally prosecuted and cruelly murdered? What were His spirit and attitude? He argued with and tried to convince His opponents of their error; He pitied the deluded and ignorant, treated with commiseration those who persecuted Him and prayed the forgiveness of heaven for His murderers. He charged their acts to ignorance, not to "hellish, damnable" depravity.

Dives, Not Doubters, Doomed

So far as we can discover from reading the Gospel the only persons that Jesus ever sent to hell were Dives and his kind. It was the rich and their ecclesiastical and political lackeys that Jesus consigned to the torments of the sulphuric region. The reason for the consignment was not religious unbelief and nonconformity, but economic exploitation. Dives, the Scribes and Pharisees were orthodox to the core, regular attendants at temple services, scrupulous in observing ceremonial rites and loyal supporters of the established order of things; but they skinned the poor. They compassed the earth to make a proselyte only to make him twice-fold a son of hell. They tithed mint, and anise and cummin, but left undone justice, mercy and faith. They, like their modern representatives, were willing to do anything and everything, save get off the backs of

They created the poor and left them to perish of hunger at the gate of plenty. They maintained a social order that produced hunger, nakedness, disease and crime and then stubbornly refused to feed the hungry, clothe the naked, heal the sick and visit the prisoner. "And inasmuch as ye did it not to one of the least of these (My Brethren) ye did it not to Me." "And these shall go away into eternal punishment—into hell—but the just into eternal life." According to the Carpenter of Nazareth, hell is the destination, not of religious non-conformists, honest agnostics, scientific evolutionists and Christian Scientists, but of the exploiting heartless, ruling rich and their political and ecclesiastical hirelings.

Judging him in the light of his utterances, "Billy" A. Sunday has not yet seen this. If he ever does see it and courageously follows it; if he ever does consign the modern Dives and their lackeys, and the Mammonistic social order they maintain at an awful price of human life and happiness to the burning pit he seems so fond of sending some other types of people to, he may find that it is not a very safe, popular and profitable thing to do. Jesus found it so, and "Billy" will, if he ever gets the vision and courage to do it.

In "Revolt Against God?"

"Billy" Sunday claims we are in revolt against God. He is right; we are in revolt, earnest and deadly revolt, against the kind of God he preaches. We are in rebellion against a local group-interested capitalistic god who gives his sanction to a few to own the earth and to exploit the multitudes; who houses a few select favorites in palaces and the rest in huts; who feeds a few choice souls with the best that mother earth and the skill of man can produce and compels all others to eat potatoes and salt; who clothes the high and mighty in fine linen and broadcloth and the toilers in rags. We are in determined revolt against a god who decrees that a few favorites of his shall fare sumptuously every day, live in decaying ease and ride in luxury, while the hardworking, wealth producing toilers of earth are, by the same arbitrary decree, forced to perish with hunger and cold. We will not have a Methodist, Presbyterian, Baptist, Catholic, Jewish or any kind of a sectarian partial god to reign over us. We will have the universal, impartial, loving, just Father-God to rule over us, or none. Away with you little tin-whistle god, that knows no more and is no better than to make a heaven here and hereafter for a few and consigns the rest of us to hell now and forever. We have outgrown him and his modern prophets. We, the exploited multitudes of Pittsburg and of America, solemnly affirm that we will not recognize, honor nor obey such a god. We swear in the name of high heaven that we will not have any god to govern us save the universal, just, loving Father-God preached to the world by Jesus of Nazareth. We will have that God—or no God!

The Mission Of Jesus

Turn, if you please, to the mission of Jesus. To the citizens of Nazareth, the town in which He had been reared from boyhood, and in which He began his public ministry, He declared His mission in these words: "The spirit of the Lord is upon Me, wherefore He hath anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord . . . . Today hath this scripture been fulfilled in your ears—this day I begin this task." Read, study and inwardly digest this saying and you will discover that it contains a mission of economic, intellectual and political emancipation with a divine preparation and sanction.

His mission was to the poor. His message was to the poor, the poor heard Him gladly. The apostles and disciples were almost exclusively from the ranks of the poor. He had "good tidings" for the hungry, for the slaves, for the sick, for the exploited and an era of equalization for all. What are "good tidings" to a hungry man, heaven?—or food, clothing, shelter and leisure? What does a slave, with a glimmering of manhood left in his soul, long for most, a smile or liberty? What are the pained, emaciated sick folk most in need of, a flower, or health? What do the misguided and illiterate multitudes want, membership in a sectarian church or education? What are the exploited, impoverished and bruised toilers after, a benevolent feudal lord or a social order of justice, love, mercy and truth; a social system of liberty, equality and fraternity; a universal co-operative empire in which men, women and children can devote themselves to something higher than bread and butter? The hungry demand food, the slaves liberty, the ignorant education, the sick health and the exploited a social order of justice. These are their fundamental and primary needs; and Jesus, the man of sorrows and acquainted with grief, knew it and undertook to preach a gospel and start a movement that should ultimately supply those needs.

"Inasmuch—!"

Now, judge "Billy" Sunday in the light of this Gospel, how does he appear? How much social justice is in his message? What has he done to drive the rich from the backs of the poor, from turning the church into a den of thieves, from robbing children of their childhood and women [illegible] their womanhood and the toiler of his wealth? When did he ever command a rich man to unload and give his ill-gotten gain back to those from whom he took it? What has he done or is doing to feed the hungry, clothe the naked, house the homeless, protect the widows and orphans, heal the sick and educate the ignorant? What has he done or is now doing to organize and set in motion a movement that shall make men co-owners and co-partners of the world, secure in their employment, receive the full fruitage of their labor; that shall make every man go to work or go to the cemetery, give every child an equal opportunity to education and play, and [illegible] every girl in the home, where she belo[illegible] she is fitted to go out to make a ho[illegible] herself, fit for a queen, and be the mo[illegible] stalwart children? What has he do[illegible]prove society anywhere or at any time? "Billy" Sunday has done and is now doing absolutely nothing to improve the lot of the poor or to Christianize the social order in which they live. He is a reformer, not a revolutionist.

Go to Sharon, New Castle, Youngstown, Wheeling, McKeesport, or any other city where he has been and "saved" thousands of men and women and warmed over thousands of others of the cold-potato variety, and see for yourself if he has stopped economic injustice; if he has shortened the hours and increased the pay of the toiler and made labor conditions more safe and sanitary; if he has secured employment for the unemployed and kept at work those that were working; if he has abolished child-labor and woman-labor; if he has purified the city water supply, reduced the cost of living, suffering and dying; if he has secured better housing conditions at cheaper rent for the worker, or if he has preached a gospel that has tended in these directions? With the exception of a few individuals that "got religion" for personal profit, all the towns above named are the same now as before "Billy" went through them like a whirlwind, except a little poorer and a bit wiser. Economic, political and social conditions are the same now as before and ever will be until the capitalistic system is destroyed, in spite of the many grafters and gang politicians "Billy" has sent to hell. As "Billy" left Sharon, New Castle, Wheeling and other places, in which he has thundered to the tune of a thousand or more per week, so will he leave Pittsburgh—unless he changes mightily for the better.

What Will Be the Result?

One result of this campaign will be that it will widen the breach more than ever between the church and the alienated unchurched masses. "Billy" Sunday has had no message for the agnostic, evolutionists and the heterodox but—hell. He has had no message for the exploited toiler, the over-worked shop girl, the over-burdened work-woman, the social outcast, the helpless prostitute, and the crushed toiling child but—"Come on, take my hand, accept Jesus Christ as your personal savior and finally go to heaven." All that he has offered the "poor" is a dogma for bread and a heaven by and by for the hell they live in now. This has lost its attraction for them. They turn from it in disgust. They say, and I have heard many of them say it, "to hell with such religion." It will never lead them into the church but drive them farther from it. And the churches of Pittsburgh must be blamed for this, for they have endorsed "Billy" as "a servant of God" and his message as the Gospel of Jesus.

Finally—If the churches of Pittsburgh had been alive to the situation; if they had had a vision of Pittsburgh as it is with its [illegible] and strivings for better things; if they had come together and joined their forces for a genuine religious campaign, after the kind Jesus carried on, and preached primitive Christianity, they would have saved money, brought about closer union between themselves, retained their leadership over society, saved more souls, created a healthier religious atmosphere and brought the church and the alienated masses nearer together. "Billy" Sunday's presence here is a confession of weakness on the part of the churches of Pittsburgh. But it is not too late for them to redeem themselves if only, if only, after "Billy" is gone, they get together and do the work that is here to do.

Our day calls loudly for a united church and a true priesthood to preach the message of Jesus, organize and educate the people and lead them from bondage to liberty, from poverty to plenty and from sin into righteousness. May the churches of Pittsburgh hear this call and follow it—NOW.

The March 15th issue of The Christian Socialist will be a WOMAN'S DAY SPECIAL. A new department will be inaugurated in that number under the title of "WOMAN'S VIEW." This edition will arouse the interest of the women and should be given a wide circulation. Send in your orders early.

Ought to Be Over By Now

Childhood memories of old-fashioned dental methods are awakened by the announcement in the Albuquerque, N. M., Door-Knobber, that the Rev. A. Toothaker is to preach.

Socialist Clergy Directory

The Christian Socialist desires to compile a directory of all Socialist ministers of every communion in the United States, for mutual encouragement and acquaintance, and for the purpose of demonstrating to non-Socialists the strength of the Christian Socialist movement. We therefore request all ministers who are members of the Socialist party, or who know of others who are, to send in their names, location, denomination and charge. We further request all ministers of every communion who announce themselves as "Socialists" without being members of the party, to send similar information.

Moving Fast Toward Socialism

Since the flood, citizens of Dayton have organized the Greater Dayton Association, with more than 6,000 members, 300 of whom are women. It is planning to establish many new and radical departments of municipal activity.

A municipal pawn shop, a friendly loan office, a free legal aid bureau, a municipal employment office, a social survey of the city, a municipal rock quarry for the unemployed, and an inquiry into the wages of women employes are some of the departures.—Dayton, O., Record Herald.

Compare I Thessalonians, 4:15

Let us work for socialism without fearing that we will die before its complete triumph, and we will not enjoy the victory. Those living in the higher plane of spiritual being realize the triumphs of mortals in the attainment of peace and safety with a keener sense of joy and satisfaction, than those of us who remain in the mist and fog of the valley of mortality. Hence, realize if you are called to that higher expression of being before you have accomplished the holy desire of socialism, you will be placed in a condition where your joys of its coming will be greater, purer and more divine. You will enter into the world where you will be "as the angels of God" and will co-operate with angels in the great work of the emancipation of the world.

God bless everybody.—Thomas Wilson Woodrow.

Philosophy of an Optimist.

If there is any self-evident truth in the world, it is this: The operations of universal law are harmonious and not discordant with the operations of mind, and give joy and not sorrow,—mental pleasure and not mental pain. When a conception of a natural phenomenon [illegible]es sorrow and mental pain, it is evident, yea self-evident, that the mind entertains an erroneous view of that phenomenon. This is the philosophy of optimism, and the right interpretation of the facts of life, of death and destiny. Optimism paints the rainbow of hope on the clouds of ignorance and superstition, and says that human sorrows and fears, doubts and dreads are from ignorance and not from knowledge. It says: "Fear not, for behold I bring you good tidings of great joy which shall be to all people."—Thomas Wilson Woodrow.

THE WAIL OF THE WELL

Johnny Jones has lost a leg,
  Fanny's deaf and dumb,
Marie has epileptic fits,
  Tom's eyes are on the bum.

Sadie stutters when she talks,
  Mabel has T. B.
Morris is a splendid case
  Of imbecility.

Billy Brown's a truant,
  And Harold is a thief,
Teddy's parents gave him dope
  And so he came to grief.

Gwendolin's a millionaire,
  Gerald is a fool,
So every one of these darned kids
  Goes to a special school.

They've specially nice teachers,
  And special things to wear,
And special time to play in,
  And a special kind of air.

They've special lunches, right in school,
  While I—It makes me wild!
I haven't any specialties,
  I'm just a normal child!

—May Ayres, in the American School Board Journal.

The Month's Best Joke

Secretary of State William J. Bryan ceases his Chautauqua vaudeville performance long enough to inform Roger C. Sullivan of Illinois in chilly tones that Roger has not the "requisite dignity" to become Democratic candidate for United States Senator.

Same Old Conspirators

Counsel Allen F. Rees, for the Calumet mine owners in the hearing at Hancock, Mich., wants to know if the Calumet strike was stirred up by Socialist plotters. No, brother. The plotters were those same old agitators, Hunger, Thirst and Nakedness.

Kindness, Indeed.

The Colorado Fuel and Iron Company is kin[illegible] taking care of $400,000 of the savings of [illegible]ployes, testifies President Jesse F. W[illegible] it out of this money that the [illegible] hired?"

List of Best Socialist Books

IN THE subjoined list will be found a splendid assortment of Socialist books, grouped by price. Every one of these are tried and true. You should have always on hand a supply. Order at once and see that your reading table never lacks in material to hand to the inquirer:

FIVE-CENT BOOKS.

Frances E. Willard's Endorsement of Socialism. An interesting and impressive collection of the great temperance leader's utterances in favor of Socialism. Two copies for 5c, 40 copies for 50c, 100 copies for $1.00.

A Christian View of Socialism, by George H. Strobell. Interesting, convincing. It has converted many to Socialism. 32 pages. 2 copies for 5c, 60 copies for $1.00.

Socialist Campaign Songs, with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. 50c per dozen; $3 per hundred.

The A B C of Socialism, including Vital Questions, by Harvey P. Moyer. 32 pages. 10c for three, $2 per hundred.

The Religion of Labor, and Other Essays, by Rev. Harvey Dee Brown. Superior in style, tone and force. Delightful and striking. 30 pages. 50c per dozen; $2 per hundred.

Parable of the Water Tank, by Edward Bellamy.

The Man Under the Machine, by A. M. Simons.

The Mission of the Working Class, by Rev. Charles H. Vail.

Woman and the Social Problem, by May Wood Simons.

TEN-CENT BOOKS.

Christian Elements in the Socialist Movement, by Carl D. Thompson. A beautiful, striking discussion of a vital subject. Eggshell paper, neatly bound. 12 copies, $1.00; 100 copies, $7.00.

The Socialism of Jesus, by Rufus W. Weeks. A schoarly and helpful exposition. One of the best booklets to loan or give to religious people. 45 pages, handsomely printed. 8 copies, 50c; 20 for $1.

The Essence of Socialism, by Wm. H. Watts. Excellent. 45 pages, neatly bound. 8 copies, 50c; 20 for $1.

Men and Mules, by Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. 10c each; 8 copies, 50c; 20 copies, $1.00; 100 copies for $4.00.

Also **Lions and Lamps, Monkeys and Monkeyettes and Heads and Hands,** by the same author, at the same price.

The Socialist Movement, by Charles H. Vail.

Woman's Slavery; Her Road to Freedom, by Josephine Conger-Kaneko.

TWENTY-FIVE-CENT BOOKS

The Golden Rule Republic, No Utopia, by Rev. Wm. H. Randall. 180 pages, neatly printed and bound. A masterful explanation of How Socialism Will Work.

Principles of Scientific Socialism, by Rev. Charles H. Vail. Pronounced the best digest of Marxianism published.

Maud Muller's Ministry, by Rev. James L. Smiley. A sweet, beautiful story of how Maude did marry the Judge after all and how they suffered and worked together for Socialism.

The Common Sense of Socialism, by John Spargo.

Industrial Problems, by N. A. Richardson.

The Torch of Liberty, a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each; 3 for 50c.

The Truth About Socialism, by A. L. Benson.

The Communist Manifesto, by Karl Marx and Frederick Engels.

Value, Price and Profit, by Karl Marx.

The Origin of the Family, Private Property and the State, by Frederick Engels.

FIFTY-CENT BOOKS.

The Social Revolution, by Karl Kautsky.

The Road to Power, by Karl Kautsky.

The American Farmer, by A. M. Simons.

The Evolution of Man, by Wm. Boelsche.

The Triumph of Life, by Wm. Boelsche.

Germs of Mind in Plants, by R. H France.

Life and Death, by Dr. E. Teichmann.

Spiritual Significance of Socialism, by John Spargo.

SIXTY-CENT BOOKS.

They Must, or, God in the Social-Democracy, by Dr. Herman Kutter of Zurich. Startling, convincing. The voice of a true prophet.

Christianity and the Social Crisis, by Prof. Walter Rauschenbusch. One of the very best books on the subject.

Why I am a Socialist, by Charles Edward Russell.

Truths for Boys about their own bodies, by Dr. Edith Lowry. The sweetest and most tactful talks ever written for boys. Every parent should get one. 3c extra for postage.

Confidences, or What a Girl Should Know About Herself, by Dr. Lowry. 3c extra for postage.

The Church and the Changing Order, by Shailer Matthews.

Socialism, by John Spargo.

Socialism in Theory and Practice, by Morris Hillquit.

Socialists at Work, by Robert Hunter.

Poverty, by Robt. Hunter. Everyone should know the frightful facts here presented.

MISCELLANEOUS.

Cards and Leaflets—Socialist Post Cards, four differet kinds, "What Socialism Means," by E. E. Carr; "The Economic Foundation of Freedom," by W. W. Passage; "Socialism Necessary to Christianity," by Rev. Jas. L. Smiley, and "Frances E. Willard's Views of Socialism." 10c per dozen; 50c per hundred; assorted samples, 10c.

Moyer's Songs of Socialism, by Harvey P. Moyer. 128 pages, with music. Contains all of the "Socialist Campaign Songs" and scores of excellent songs besides, both "Scientific" and "Utopian." Undoubtedly by far the greatest Socialist song book in the English language. 6 copies, $1.00; 12 copies, $1.75. In beautiful crimson cloth: Four copies, $1.00; 12 copies, $2.50.

What's So and What Isn't, by John M. Work. 15c.

ONE-DOLLAR BOOKS.

Lincoln and Other Poems, by Edwin Markham. The sublimest book of revolutionary and ethical poems ever written.

The Man with the Hoe and Other Poems, by Edwin Markham.

The People's Hour, by George Howard Gibson. Stirring labor and Socialist poems.

Evolutionary Socialism, by Edward Bernstein.

Materialistic Conception of History, by Antonio Labriola.

The Co-Operative Commonwealth, by L. Gronlund.

Marxian Economics, by Ernest Untermann.

The Recording Angel, an entrancing story of mystery and revolt, by Edwin Arnold Brenholtz.

The Changing Order, by Oscar Lovell Triggs.

The Theoretical System of Karl Marx, by Louis Bowdin.

Looking Backward, the famous novel by Edward Bellamy. $1.00.

Herself. What every woman should know about her own body, by Dr. Edith Lowry. 10c extra for postage.

Usury, A Scriptural, Ethical and Economic View, by Calvin Elliott.

HIGHER PRICED BOOKS.

War—What For? By Prof. George R. Kirkpatrick. A great and terrible book. $1.20.

Our Destiny, by L. Gronlund. Great. $1.25.

Mass and Class, by W. J. Ghent. A priceless work on The Ethics of Trade. $1.25.

Business; the Heart of the Nation. A rare analysis, by Charles E. Russell. $1.00.

The Call of the Carpenter, by B. White. A piercing exhibition of the conditions under which Jesus lived and taught. $1.20.

Christianity and the Social Order, by Rev. Dr. R. J. Campbell of the City Temple, London. $1.50.

Twentieth Century Socialism, by Edmund Kelley. $1.75.

Socialism in Church History, by Rev. Conrad Noel. $1.50.

Economic Foundations of Society, by A. Loria. $1.50.

Outlines of Sociology, by Lester F. Ward. $2.00.

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